

The Sabbath Recorder

HE GOES BEFORE YOU.

He goes before you, O my heart!
 Fear not to follow where he leads;
 He knows the strength each task demands,
 He knows the grace each trial needs.
 He's just a little farther on;
 Along the dark and lonely way
 His bleeding footprints you may trace,—
 He goes before you all the day.

He goes before you, O my heart!
 He does not ask that you shall bear
 A single pang he has not borne,
 A single grief he does not share;
 He beckons on through toil and wo,
 Through storm or calm or tempest blast,
 And you shall see him, as he said,
 For he shall lead you home at last.

He goes before you, O my heart!
 Through deepest depth, o'er highest height,
 He knows where lurks the ambushed foe,
 And what the battles you must fight;
 He sees the pitfalls you will meet,
 The place where you will faint or fall,
 The weariness, the pain, the tears,—
 He goes before, he knows it all.

He goes before you, O my heart!
 Still follow on through gain or loss,
 And, for the joy that's set before,
 Despise the shame, endure the cross.
 The path your faltering steps must take
 Is one his nail-pierced feet have trod;
 Through garden, mount, and riven tomb
 He goes before you up to God.

—Annie L. Flint.

—CONTENTS—

EDITORIAL—Extracts From Reports to Conference; Brother Seeley's Letter; Young People's Conference Session; The Social Hour at Conference; The First Sermon of Conference; Tract Society's Day; Dean Main's Sermon	321-324
EDITORIAL NEWS NOTES—The Rain Brings Blessings; Prize-fighting Legalized in New York	325
SABBATH REFORM—The Christian Standard on "The Sabbath"	328-329
Conference at Westerly—The Largeness of Our Littleness; Report of the Publishing	
House; A Letter	330-335
MISSIONS—Missionary Board's Message to Conference; Monthly Statement	336
Ministers at the General Conference	338
WOMAN'S WORK—A Day at Tuskegee	339-340
YOUNG PEOPLE'S WORK—Missions in Africa; The Story; Our Board; Forward, Our Watchword; Report of Junior Superintendent; The Cloud With the Silver Lining	342-350
CHILDREN'S PAGE—Julia's Reading; "A Little Bird Told Me"	351
SABBATH SCHOOL	352

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EDITORIAL

Extracts From Reports to Conference.

In the issue of last week was begun the publication of the annual report of the Missionary Board to the General Conference. In harmony with the plan followed for some years, we shall continue the publication of these extracts until the principal matters of interest in all messages to Conference have been placed before the people. This will give the people opportunity to study the main features of our work, and to learn the plans and needs of the various boards long before they can get at them in the *Year Book*. The sooner we can study the plans and the budgets of the boards and enter into our part of the work, the better it will be for us. The *Year Book* is a good place for burying things out of sight, since so few of the people read it; and we hope that by giving the reports a place in the denominational paper in small instalments, we may secure their early perusal by those who need to know the plans, if they are to be carried out.

In this number will be found the address of Edwin Shaw, corresponding secretary of the Tract Board, which contains almost all of the message of that board to Conference. The Missionary department also contains the second instalment of the message from the Missionary Board. Watch for these reports as they come, and read them carefully, if you would know what is going on and be prepared to bear your share in the work.

Brother Seeley's Letter.

The letter from Brother George Seeley, on another page, was received by the editor after the General Conference opened, and was read as Brother Seeley's testimony in the Conference prayer meeting. Brother Seeley has many warm friends among the churches, who would have been delighted to see him at Conference, and who sympathize with him in his loneliness. They appreciate his spirit of trust and consecration, and pray that the God he loves and serves may bless him abundantly in his work.

Young People's Conference Session.

After the opening session in Westerly, the young people were given the first afternoon for their annual program. Mr. Clyde Ehret of West Virginia, president of the Young People's Board, had charge of the meeting, and after a short devotional service the annual reports were presented. In the absence of the corresponding secretary, the message from the board was read by Miss Lucile Davis of Salem, and the treasurer being absent, Miss Mildred Lowther of Salem read his report. The report of the Junior superintendent, Mrs. G. E. Osborn, was presented by Mrs. Charles D. Coon of Riverside, Cal. Miss Neva Place sang the solo, "Thy Way, Not Mine, O Lord," after which came the address of Rev. H. C. Van Horn, and closing words by President Ehret. All the addresses and reports of this session were left in the hands of the editor of the Young People's Work for use in the SABBATH RECORDER, so we make no effort to give their substance here.

No one can witness the loyal services of Seventh-day Baptist young people in our annual gatherings without a feeling of hopefulness for our future. More and more, as he has attended the various associations this year, has the writer been impressed with the valuable, helpful presence of young men and women in all our public ministrations. And now as the memory of this Conference lingers and we

naturally look for its most hopeful signs, the large attendance of interested young people in all the sessions stands out conspicuously as a sure indication of progress, and power in days to come. Only the older people who recall the Conferences of other days can fully appreciate this change in the personnel of our annual gatherings. If we all could realize the full import of this change, we should, as a people, be more optimistic and go forward in our work with renewed courage and quickened zeal.

The Social Hour at Conference.

The evening of the first day at Westerly, from 7.30 to 8.30, was devoted to an informal reception in the church parlors. This gave the delegates from far and near the opportunity to renew old acquaintances and to form new ones. It also afforded an excellent opportunity for all to meet our China missionaries, Rev. and Mrs. David H. Davis of Shanghai, who recently came to this country on a furlough for needed rest. For a few weeks they have been resting by the sea at Weekapaug, a few miles from Westerly.

In the line among those who were receiving were William L. Clarke, president of the Missionary Board, and Secretary Saunders; Rev. and Mrs. David H. Davis, who have spent thirty years in China, and Miss Anna M. West of Milton, Wis., who was about to start for China and was to be consecrated to that work by special services on the evening of missionary day in the Conference. Mr. and Mrs. George H. Utter also assisted in the receiving. Promptly at 8.30 o'clock the reception adjourned to the Bliven Opera House for the regular Conference work. The social hour was thoroughly enjoyed by a large company of friends and passed all too soon.

The First Sermon of Conference.

Immediately after the reception at the church, a large congregation filled the auditorium to listen to the first sermon of the Conference by Rev. D. Burdett Coon of Battle Creek, Mich. His subject, "The Invitation," was indicated by the words of Christ to the two disciples of John the Baptist who followed Jesus and asked where he dwelt. The reply, "Come and see," furnished the key-note of Brother Coon's sermon. One of the disciples, as soon as

he had seen Jesus and where he dwelt, immediately found his own brother and "brought him to Jesus." Both disciples really wanted to see Jesus, and they followed him. Therefore the words "Follow me," and "Come and see," were frequently used by Brother Coon to enforce his points. What better words could any man use? It would be well indeed for all who sincerely desire to know the truth, and to realize the efficacy of the Christian religion, and who long to escape the darkness and unrest of doubt, if they would get near to Christ by following him, and if when in doubt they too would come and see.

Tract Society's Day.

Thursday was Tract Society's day at Conference, and a well-filled house awaited the opening of the meeting. The morning was warm and pleasant, but soon after noon clouds began to veil the sun, and all the afternoon and evening the signs of storm increased, until about the time for the evening session to close a gentle rain began which proved to be the beginning of a week of rainy days.

It has been some years since an entire day has been assigned to the Tract Society's work, and the board came to Conference prepared to make the most of a good opportunity. The same length of time was also given to the Missionary Board on Sunday. This is as it should be. These two important boards need a full day each in which to set forth the interests, and report the work, entrusted to them by the denomination.

The hour from 9.00 till 10.00 a. m. was occupied by the various Conference committees. The committee on Tract Society's work met in the auditorium with Rev. L. E. Livermore as chairman, and the Missionary Committee had a place in the church. The hour for the work of Conference in committees is always a busy one. There were four such hours, from 9 to 10 each day for four days. In these great committees every delegate is welcome, and has liberty to bring any question regarding denominational work. Many of the delegates visit first one committee and then another until the matters each committee has to settle are decided upon.

Probably no one question attracted more attention in the sessions of both the Mis-

sionary and Tract boards than that of the African Mission; but although there was a wide difference of opinions regarding the matter, still a sweet Christian spirit was manifested throughout all the sessions. One thing was evident: everybody who had not fully understood the case seemed anxious for light regarding it, and as the days of committee work went by, each session seemed to show a better understanding on the part of the delegates.

When the hour of ten arrived on Thursday, the first committee hour was over and the people flocked into the auditorium to enjoy the Tract Society's program. Brother Stephen Babcock, the president, was in the chair, and the choir under the leadership of Mr. John Tanner was all ready to respond to the president's call for an opening hymn. Rev. E. A. Witter read John xiv, and prayer was offered by Rev. Wayland Wilcox. "A Message From the Tract Board" was presented by Secretary Edwin Shaw, which our readers will find on another page. Frank J. Hubbard, treasurer, presented his annual report and budget for the year, and gave an excellent, practical address about money matters which you will enjoy reading if you have not already done so. It is published in last week's RECORDER.

Rev. L. C. Randolph's address on "The Sabbath-keeper's Opportunity" was the last one of the morning. He spoke of Christ the great Sabbath-keeper as our Master, and of our opportunity to follow him. Opportunities are always fleeting, and when not improved they go by forever. It is the Sabbath-keeper's opportunity to exalt the truth rather than the people. The Sabbath-keeper should be loyal to his own. In answer to the question, What should we do? he said we should make history of which we shall not be ashamed. We are here on historic ground. Yonder is Newport, and nearer by is old Westerly, where our fathers made history of which we are justly proud. It is our opportunity, during these years, to make history of which our children shall not be ashamed. Seventh-day Baptists are like a family, and to gather on this historic ground is like coming home. Thank God for the spirit of unity that makes us one and for the spirit of sacrifice that makes us loyal to truth.

Unfortunately we could not catch with

the pen much of Brother Randolph's address, and we hope that in his own good time he will furnish the substance of it for the SABBATH RECORDER.

The audience was favored with two solos in this session, one by Miss Althea Crandall of Ashaway, and one by Prof. Neil Annas of Alfred.

In the afternoon session Rev. Clayton A. Burdick spoke on the work of the Joint Committee. Hon. George H. Utter had for his subject, "What Ought Such a People to Be," and Theodore L. Gardiner led an open parliament on what such a people should do. In this open parliament Dr. Lewis A. Platts, the oldest active pastor in the denomination, and one who has not missed a session of Conference in forty-three years, made the first talk. The last of Congressman Utter's speech was summed up in the words, "Such a people should be good, and they should also be good for something." Doctor Platts made practical points regarding our duty. Rev. Ira Lee Cottrell gave a talk upon the way in which the subscription list of the SABBATH RECORDER might be increased. He thinks the right kind of a boom throughout the denomination might increase the subscriptions by 1,500 names. In looking over our mailing list and conferring with the pastors he found that in three churches alone there are more than one hundred and fifty families who do not take the denominational paper! We hope Brother Cottrell will succeed in starting that boom, for we should be delighted to see the RECORDER paying its own way, as it would do with that many new subscribers.

Dean Main's Sermon.

The annual sermon before the American Sabbath Tract Society was preached on Thursday evening by Dean Main. After a Bible reading by Edwin Shaw on the Sabbath question, and prayer by Doctor Platts, Dean Main read for his text Deut. v, 12-14: "Observe the sabbath day, to keep it holy, as the Lord thy God commanded thee. Six days shalt thou labor, and do all thy work: but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger

that is within thy gates; that thy manservant and thy maidservant may rest as well as thou."

The theme was, "The Sabbath Day, a Symbol of Religion and a Means of Divine Blessing."

Doctor Main's sermon was listened to with great interest. It was a strong plea for higher spiritual ideals regarding the Sabbath, and made clear the value of all religious forms. Many outward and symbolical things are important as expressions of principles and as promoters of loyalty. Our country's flag stands for patriotism. It is a symbol of the Nation's power, and is important as a promoter of loyalty to the government. The wedding ring stands for love. And so every kind of representation, in outward form, of the spiritual and the eternal stands for something in man's relation to God. All the commands of God are given as means of higher excellence in spiritual things, and lead to eternal realities.

Man is related to God's government in four ways: (1) He may be in open rebellion. (2) He may strive to obey because he wants to get to heaven and escape hell. (3) He may conform to God's law simply because God *commands* him to, and so yield to authority. (4) Man may conform to law because he sees that God's government is reasonable and good and therefore he loves it. The last motive is the true one. It is out of the question for me to do justice to this good sermon by trying to catch notes of it here, so I will cease trying and request Dean Main to write out as much as he pleases of it for the Sabbath Reform department of the RECORDER.

In the Conference prayer meeting at Westerly the hearts of many pastors went out to their home churches, and prayers were offered for the little gatherings, all over the land, assembled in prayer services, and for lone Sabbath-keepers in their homes. To many it was a real home-coming, and the people in the old Seventh-day Baptist homeland remembered the children who had gone out and established church homes far and near. It was a comfort for us in the great meeting to be assured by visiting delegates, that those little bands left behind were also praying for Conference.

EDITORIAL NEWS NOTES

The Rain Brings Blessings.

The week of rainy days in the last of August proved to be a blessing to city as well as to country. The drouth extending throughout a large area of the United States was most seriously shortening the crops; and although the rain came too late to save some of the grain and corn, still it will greatly relieve the distress in many ways. Wells and springs and streams were fast going dry in the country, and in cities like New York the people were apparently facing a disastrous water famine. No one can imagine the horrors of a real water famine in a great city. The authorities in New York announced some days before the rain that if the drouth continued a few weeks longer, the water supply would be exhausted. The official reports since the rains show that the Croton reservoirs now contain enough water to last the great city until the first of March, even if no more rain should fall before that time. The records show that 6.48 inches of rain fell in New York from August 24 to August 31.

Prize-fighting Legalized in New York.

One of the outrages inflicted upon the people of New York State by the last Legislature at Albany was the legalizing of the prize-fight. For more than ten years New York has been free from open legalized prize-fights and their accompanying scenes of brutality and disorder. During the session of the last Legislature, made famous for its dirty work in behalf of several objectionable measures, the friends of the ring advocated state control of the "boxing exhibition," on the ground that under such control boxing would be a clean, unobjectionable sport, and that the Boxing Commission would see to it that "the manly art" was kept on a decent basis. All degrading influences, secret prize-fights and the gambling feature were to be abolished if the Legislature would only make it legal. So the law was made according to the wish of the fighting fraternity.

Just as soon as practicable after the law came into force, arrangements were made for the first exhibition, at which fully

eighteen thousand persons were packed and jammed into Madison Square Garden to see two brutes in human form pummel each other. At 9.30 o'clock word was sent out to stop selling tickets for standing-room. At that hour three or four thousand were crowding about the ticket offices, clamoring for admission and surging madly around the entrances. It is estimated that over forty thousand people sought admission during the evening. Prices of tickets went up until standing-room cost \$5, and seats in front \$25 each! Even the poorest seats sold for \$10. Just as sellers were ordered to close ticket windows and sell no more, one man crowded in and offered \$50 for some kind of seat, but all to no avail.

According to all accounts the disgraceful things the friends of the law said would not happen if the State regulated the fight, are the very things that did happen. Swindling purchasers of tickets, speculating, gambling and brawls were in evidence until, according to the *New York Tribune*, even the police inspector declared the affair "a disgrace, a disgrace; it is the old days and the old game all over again."

It is indeed a disgrace to the Empire State that such exhibitions can go on under the protection of law, and we do not believe the people will tolerate them. Certainly any Legislature that passes such an abominable law ought to hear from the people in no uncertain sound at the very next election.

On September 1 the great Standard Oil Company ceased officially to carry on its operations as the head of the vast organization whose activities have extended into almost every part of the world. Henceforth the subsidiary concerns that have been under the Standard's control will do business in their own names.

It seems that the Retail Lumber Dealers' Association of Michigan, the Scout Publishing Company and the Lumber Secretaries' Bureau of Chicago have come under ban as violators of law in restraint of trade, and the United States Attorney for Michigan has filed a bill in court restraining them from trying to prevent wholesale dealers from selling to any retailers not in the organization.

The Electrical Trust, against which action was taken some time ago, has conceded every point upon which the government insisted in its suit for dissolution, and this combination will soon be a thing of the past.

It is rapidly becoming evident that the tariff question will be the main issue in the coming campaign. The President vetoed the tariff bills because they were too hastily made and were ill-advised. He did so on the ground that the Tariff Board would be ready to report by December, at which time Congress could secure the data needed to aid it in a downward revision of the tariff. The President felt that the country could afford to wait three months in order to secure data for judicious legislation that would not be dangerous to business. He felt that this is no time to legislate for tariff in order to make political capital. The leaders on both sides have already taken up the issue in such a manner as surely to bring it to the front in the Presidential election next year.

According to the partly completed schedule for the President's journeyings, he will start on September 15 and visit no less than twenty-four States of the Union.

A careful examination of the new law requiring candidates to publish their campaign expenses, which was supposed to be drastic enough to prevent improper use of money in elections, seems to some to reveal the fact that so far as the Senate and House of Representatives are concerned, the filing of the statement with the secretaries is all the bill calls for, and evidently the secretaries can do as they please about allowing those statements to go to the public. The law went into effect August 19.

The world's greatest battleship, the *Rivadavia*, built for the Argentine Republic, was successfully launched at Quincy, Mass. This great ship is 1,500 tons heavier than the *Arkansas* and the *Wyoming*, America's proposed greatest sea-fighters, and the *Lion*, England's new king of the sea.

By the experimental firing on the old battleship *Texas* by the *Delaware*, in Tangier Sound, the Navy Department has shown that with our modern fighting equip-

ments a hostile fleet can be attacked and destroyed when its ships are nine miles away.

With a crew of more than seven hundred men standing at "attention," the new battleship *Utah*, one of the most powerful in the world, was placed in commission last week at the Philadelphia Navy Yard. While the nations are pleading for arbitration, and treaties are being made to prevent war, the governments keep right on vying with each other in efforts to build the most destructive war-ships.

Reports from Paris show that public demonstrations are being made there and in other cities of France against the prevailing high prices of food. The discontent is so great that paraders marched through the streets carrying banners with inscriptions of protest against the cost of living and demanding lower rates for food-stuffs. In some instances rioting and great disorder prevailed.

Miss Adeline Trapp, a Brooklyn school-teacher, and member of the National Women's Life Saving League, in a swimming match with four men, beat them all by swimming twenty-two and a half miles through the waters of East River and Long Island Sound. It took her five hours, six minutes and thirty seconds.

An old man whom the children of Central Park called "Uncle Ben" died last week from starvation. It had been his custom to appear every morning in the park, gather a flock of children about him, and interest and amuse them with stories of his experiences in foreign climes. He was a great favorite with the children. They never noticed his having any lunch, while others always brought lunches with them, so the children gave him bits of broken pretzels and fruit. These were all they ever saw him eat. When at last he was found unconscious on one of the benches, starving to death, he was taken to the hospital; but he died without giving any clue to his identity.

Find God by sharing in the interests of men, by helping all who are striving for truth, for progress, for freedom in the world.—*Stopford Brooke*.

The Reward is in the Doing.

I have a friend who, for many years, was connected with the naval observatory in Washington. A couple of years ago, when he was retired, I said to him that I always looked upon an astronomer with a kind of awe,—he seemed to me to be so near to the Almighty, at his elbow seeing him at work, as it were, and my friend smiled.

"I have not looked through a telescope at a star in a dozen years," he said. "All the years I have been in the service, I have been carrying on certain calculations that were begun before I was a man, and that will go on years after I am dead. When they are finished at last, we shall know something worth knowing. Meanwhile, I and the rest of us have been but links in the long chain upon whose trusty work depends the final value of it all. That I have tried to do my part faithfully must be my reward."

What greater reward could any man ask than this,—to be a link, however humble, in the chain which links our world of men with God's kingdom on high, and helps prepare this earth for his coming in his own good time?—*Jacob Riis*.

When we have nothing else that we can do for the good of mankind, and are so poor that we have nothing else that we can give, we can always and everywhere give kindness. Kindly sympathy in another's interests, kindly judgment of his efforts, honest pity for his mistakes and failures, sincere pleasure in his successes—these are always in our power if we are not too self-engrossed to bestow them, and these will do so much to fill the days with sunshine and the future with radiant hope.—*Baptist Commonwealth*.

Annual Meeting.

The annual meeting of the Seventh-day Baptist Missionary Society, for the election of officers and the transaction of such other business as may properly come before it, will be held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., on Wednesday, September 13, 1911, at 9.30 o'clock, a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

SABBATH REFORM

The Christian Standard on "The Sabbath."

In the *Christian Standard* of September 2 appears an editorial entitled "The Sabbath." The editor says: "It seems that the Sabbath question will not down, and it appears expedient, in view of the tenacity with which some people cling to the idea that the Sabbath of the Decalogue is binding upon Christians, to probe the matter to the bottom and bring Scripture teachings to bear fully upon it."

We hail with joy any effort to probe to the bottom, and bring Scripture teachings to bear fully upon, the Sabbath question. The tendency has been too great, on the part of those who have written upon this question, to go outside the Bible and base their arguments for Sunday entirely upon their own assumptions, and the traditions of men, rather than upon the plain teachings of Scripture. Until men can show some genuine Bible authority for observing the first day of the week in place of Jehovah's holy seventh day of the week, "Sabbatarians," as our writer calls them, will undoubtedly cling to the Bible Sabbath with "tenacity," and the "Sabbath question will not down."

The first passage the *Christian Standard* mentions in his probing process is Gen. ii, 1-3. This is a good text to begin with in probing to the bottom for Sabbath truth. It tells when the Sabbath was made, why it was given, and upon what day of the week it was fixed. It also shows that the particular portion of the week set apart by God as a perpetual reminder of him and his work, so that man should not forget his Maker, was blessed and specially sanctified, and thus made holy time.

Now the writer after quoting this passage thrusts his "probe" into it after this fashion:

Even a little surface thinking will indicate that this rest day was to be observed by Jehovah, and was not obligatory on man. God blessed and hallowed that day "because that in it he rested," and not because in it man was to rest. It was God's day of rest, not man's. If the reader of the record will pause and reflect long enough to grasp this idea, it will help clarify the whole subject. There is not a word said to in-

dicating that man was to rest because God rested from his work. This notion has been read into the text by Sabbatarians, and is altogether misleading.

We admit with the writer that "a little surface thinking" might result in such a conception as he has given of the teaching of that text; but the deep, careful, conscientious thinking suggested by his words, "probe the matter to the bottom and bring Scripture teachings to bear upon it," should never give that conception. In bringing Scripture teachings to bear upon it he should have seen that Christ, the Lord of the Sabbath, who was in the beginning, and who was with God, and who was God, by whom all things were made, and without whom was not anything made that was made—therefore the maker of the Sabbath—said plainly, "The sabbath was made for man" (John i, 1-3; Mark ii, 27, 28).

Thus our writer's probe evidently has not discovered to him the fact that Christ, the maker of the Sabbath, plainly taught that it was made for man. If his probe had gone near enough to the bottom of things to bring these passages of Scripture to bear upon it, surely he would not assert so positively that the Sabbath mentioned in the beginning was not made for man!

A little further search with that probe would reveal the fact that this same Lord of the Sabbath observed the seventh day of the week all his life, and taught men how to keep it, even warning them to pray that their flight from Jerusalem, which was to come forty years after his death, might not be on the Sabbath day; and that he died without giving his disciples so much as a hint that so important and fundamental a thing as the Sabbath was ever to be changed.

Furthermore, the writer of that article would find in the Gospels and the Acts of the Apostles fifty-eight passages where this Sabbath, made by Jehovah in the beginning, is mentioned, and in every case the reference is to the seventh day of the week. Forty-eight of these references are found in the Gospels, showing how Christ the Creator and Lord of the Sabbath regarded it.

Again, on this point about the Sabbath mentioned in Genesis, the *Christian Standard* will find eminent Sunday-keeping scholars widely differing from him in their conceptions of this text. Jamieson, Fausset

and Brown, in their *Critical and Explanatory Commentary*, explain Gen. ii, 2, 3 as follows:

"And he rested on the seventh day"—not to repose from exhaustion with labor (see Isaiah xl, 28), but ceased from working, an example equivalent to a command, that we also should cease from labor of every kind.

"Blessed and sanctified the seventh day"—a peculiar distinction put upon it above the other six days, and showing it was devoted to sacred purposes. The institution of the Sabbath is as old as creation, giving rise to that weekly division of time which prevailed in the earliest ages. It is a wise and beneficent law, affording that regular interval which the physical nature of man, and the animals employed in his service requires, and the neglect of which brings both to premature decay. Moreover, it secures an appointed season for religious worship; and if it was necessary in a state of primeval innocence, how much more so now when mankind have a strong tendency to forget God and his claims?

Mr. William B. Dana, a distinguished graduate of Yale, in what I presume is the latest book on the Sabbath question, entitled *A Day for Rest and Worship*, in speaking (p. 25) of these verses in Genesis in the light of the fourth commandment says:

They form the beginning of all history, and are referred to in the Decalogue as descriptive of the origin of the day under discussion.

On page 19 also Mr. Dana says regarding the fourth commandment:

Note that the introductory words are, not "thou shalt," but "Remember the Sabbath," etc. . . . It is a most positive form of expressing a desire that every reader should call to mind and be continuously thoughtful of an institution already existing.

Once more, on pages 26, 27 and 49 of Mr. Dana's book, he sums up the meaning of the Genesis narrative of Creation as follows:

Examined as a whole, the narrative in Genesis is found (1) to proclaim in every clause God to be the Almighty One, the Creator of the heaven and the earth and all that in them is; (2) discloses, by an ascending series of wonders, the creation of matter, of life, of man, and (3) one other act which seems to be its culmination—the appointment for man of a day of rest and worship, which the Creator blessed and sanctified; going so far as to regulate and make continuous the weekly observance of the appointment through a grouping of the facts of the narrative into six periods called days and putting the Sabbath at the end of this seven-day time measurement. . . . The final day was not, however, a day of work or for work, but a day consecrated to man—a day of rest and worship.

These eminent Sunday-keeping writers evidently disagree with our friend of the *Christian Standard*, quite as much as do the teachings of Christ, as to whether the Sabbath in Genesis was made for man; and possibly the expression of the *Christian Standard*, "This notion has been read into the text by Sabbatarians," may be a little too strong.

The article also stoutly affirms that the world had no Sabbath until it was given at Sinai, and it was therefore given to the Jews only. It says God "never gave the Gentiles, as such, any Sabbath at all." It further says: "In the twentieth chapter of Exodus the fact that God appointed a day of rest for himself is used as a precedent for appointing a rest day for his people; but the fact that God rested is not given as the reason why his people should rest." What strange unscriptural things that probe has unearthed, and that, too, in square contradiction to the teachings of Christ, already referred to, that the Sabbath was made for *man* and not merely for Jews!

Certainly, when God gave the Sabbath law on Sinai, having it engraved on stone so it could be constantly in the hands of his people, he did give the reason for it. He said, "Remember" it to "keep it holy." Why? "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Is not the expression, "and rested the seventh day" just as much a reason why his people should keep it as is the expression in the same sentence, "made heaven and earth"? The fact that God rested on the Seventh day and hallowed it is the main reason why his people were urged to remember it and keep it holy. It was to be a sign between God and his people forever, and was called his holy day throughout the Bible. God blessed and sanctified the Seventh day "because that in it he rested" (Gen. ii, 3); and when at Sinai he recalled this same Sabbath, he gave the same reason why he wanted his people to keep it.

Once more, our friend with the probe claims that the incident in Exodus (xvi, 4, 5) regarding the manna test proves conclusively that Israel knew nothing of the Sabbath, but that it was to them a new institution. To me this Scripture proves

exactly the opposite. Let us look at it a little:

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

Now here is a test to be made to see who among the people will be true to the Sabbath, or as God says, "whether they will walk in my law, or no." The only test, however, is upon the Sabbath law. Clearly the people were not apprised of the test until after it was given. Moses told them that God had heard their murmurings, and would give them quails and bread evening and morning, but there is no evidence that he disclosed the test. God had told Moses only, and there is no evidence that he told the people to gather double on the sixth day of the week. This they did of their own accord if we are to accept the record. Even the elders of the people did not know it was to be done; and when they saw the people—the great mass of them—gathering double on sixth day, they hastened to Moses with a complaint. Hitherto the host had gathered their daily allowance, and all they tried to keep over spoiled, but the Sabbath was coming on, and many of them—the loyal ones—instinctively provided for the Sabbath. Then when their leaders complained (v. 22), Moses said to them for the first time, so far as the narrative shows: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath." The prophecy given by Jehovah (v. 5), "And it shall come to pass, that on the sixth day . . . it shall be twice as much," had come to pass. Most of the people had actually stood the test and had been true to their ancient Sabbath. They voluntarily violated the special rule which Moses had given them, to gather only so much daily, and proved true to the general law to keep the Sabbath. God's test found them faithful. They had brought the Sabbath with them. A few of them were poor Sabbath-keepers and went out to find manna, only to see that Jehovah had found them guilty of disobeying his law. God sent no manna on the Sabbath. He gave them special instruction regarding this law a little later, and for forty years

God and his people in the wilderness remembered the sacredness of his rest day. In after years, when Israel went into idolatry, the Sabbath given at Creation and renewed at Sinai was often made the test of loyalty; the prophets foretold Israel's destruction and captivity because they forgot the Sabbath. When the Son of Man came to earth, he came as a Sabbath-keeper, and found his people still keeping the day Jehovah had blessed in the beginning. Paul and the apostles kept the same Sabbath, and the Bible gives no hint of any other. When all Bible truth is brought to bear on the Sabbath question, there will be found in the Scriptures no ground for Sunday-keeping. People must find all the authority there is for that entirely outside the Bible.

The Winding Road.

It was the picture of a little winding road leading—ah, who knows where—for the real picture hides more than it discloses, and suggests more than it reveals. Concerning it I thought it is like the way of life—the end is not in view. Ever does that road wind, and what the next turn may bring even the anticipating heart knoweth not. Only faith, hope and love are ever aware that the best is on the way toward us, and it and we must some day meet. Concerning that simple picture of the road, one who knows, wrote: "I think the best way is just to plod along thoughtfully, prayerfully, lovingly, the end may come in view sometime." Yes, that is the way to travel. Thoughtfully—using the mind; for man may not live by bread alone—and the sustaining reminiscences, anticipations and certitudes are legion. And they cheer, and safeguard too. Prayerfully—keeping the soul's vision clear, for the greatest things and the best lie for us in the undeveloped purpose of him who planned the whole, of which but the half is at present seen. Lovingly—for when the heart fails, the life is ended; and prayer has its nerve cut; and the mind becomes abject and poor. And love never faileth—whether as chart, or clue, or prophecy, love keeps faith ever!

Winds the road drearily, dear heart,
Love maketh all things new;
Drags the foot wearily, dear heart,
The end will come in view.

—W. B. Hinson.

CONFERENCE AT WESTERLY

The Largeness of Our Littleness.

Annual Message of the Tract Board, through its Corresponding Secretary, Rev. Edwin Shaw.

"Bring them hither to me." Matt. xiv, 18.

Preacher like I have taken a text, a Scripture text, to introduce my message from the Tract Board. It will, therefore, have at least one good feature in it. A bit of the good old Book might well introduce more of our work, might better preface more of our efforts, makes the best beginning for all our undertakings. In fact, the Tract Board stands for the Word of God, for the publication of Bible truth. Hence I should almost feel untrue to the cause, and to the men whom I, for the moment, represent, if I did not take a bit of Sacred Scripture as the starting-point of this message. They are the words of Jesus. I can see him standing on the hillside near the lake he loved so well. I can see the eager multitudes that have turned aside from the farms and villages and highways to see and to hear this new, this strange, this wonder-working prophet. The chosen disciples are close about Jesus and they are earnestly talking in subdued voices among themselves and to him. Then Jesus speaking up a little louder says, "Bring them hither to me." "Bring them hither to me." What was it that he thus commanded to be brought to him, and what was his purpose? Why, it was five small loaves of bread, like biscuits or crackers, and a few little fish, and it was that, with his blessing upon this little store, all his disciples had of food, he might give, give to these hungry people all they needed, a full supply, and have more left at the end that when they began to give. "Bring them hither to me," said Jesus to his disciples, and straightway by their obedience the little which they had become sufficient for all the largeness of the need.

The Lord Christ today, as he looks out upon the multitudes hungering for spiritual food, in need of the Sabbath, his own Sab-

bath of rest, the Lord Christ says to Seventh-day Baptists, "Give ye them to eat." And we reply, "Lord, how can we? We have only a few dollars, and a few men, and a few talents, and what are they among so many?" "Bring them hither to me," says Jesus. "What," we say, "shall we take the little we have, which is barely enough for our own small church, and our own land,—shall we take this little and scatter it to all these needy fields, all over the great wide world? What is our little among so many? Hadn't we better send these strangers away, these people in China, and Java, and Africa? This little we have will barely suffice for just ourselves. What are our efforts among so many?" "Bring them hither to me." Shall we do it? Have we that faith in our Lord? If we bring our little store, our few dollars—not a few of our dollars, but all our few dollars; if we bring our few men and women—not a few of our men and women, but all our few men and women; if we bring our few talents and powers—not a few of our talents and powers, but *all* our few talents and powers,—if we bring them hither to Jesus, and give them all into his hands, even as the disciples did their five loaves and few fishes, just as sure as God is God, and right is right, and truth is truth, in his hands our littleness will be multiplied and multiplied, a thousandfold, and the largeness of our littleness will be sufficient for the needs, and we shall have more left in the end than we brought to him at the beginning.

You don't believe it, do you? You don't believe it? Yes, you do too. Yes, you do. I know you do. Seventh-day Baptists are people of strong faith. You believe that Jesus with his power and blessing fed all that great multitude with the little which his disciples had when they obeyed his word, "Bring them hither to me." You believe that.

And you believe with me, that if Seventh-day Baptists will listen to, and heed, this call today of their Master, in reference to the little they have in money and in men, the little they have in power and in pocket; if they will obey this call of their Master, "Bring them hither to me," and thus consecrate themselves fully to the cause of Sabbath evangelism,—you believe, with me, that Jesus will add his

blessing to our little, and then, giving it back again to our hands to bear forth, even as he gave the loaves and fishes back to his disciples, there will be no failing, no shortage, until the whole hungry world has been fed and satisfied. O friends, you are not the people to whom I would bring this message. You do not need it. It is the indifferent ones at home, the unbelieving ones at home, the doubting ones at home, that I fain would reach with this message. But will you not by word and by conduct repeat this message when you go back, this message from the Tract Board to the General Conference, repeat it again and again, day by day, week by week, "Bring them hither to me."

This, friends, is the general message, the message of appeal, a message that is founded upon faith in God, a hope in the triumph of truth, and a love for the cause and for the work which it is trying to do. But the board has also a specific message. It invites your careful attention to the annual statement which has been printed in pamphlet form and has been distributed this morning in the seats. Take a copy home with you for study and for reference. This annual statement is presented with grateful acknowledgment to Almighty God for his guidance and blessing, and with hearty thanks to the churches and people for their sympathetic interest and their generous financial support during the year. The work of the board which is really the work of the Tract Society, and so the work of the denomination, is done very largely through the means of committees, and this annual statement takes the form of a brief review of what has been done through these committees.

AUDITING COMMITTEE.

The actual work of the Auditing Committee is not very extensive, but through it there comes to the board the work of the treasurer. His report for the year, including summaries of receipts and a statement of the condition of the Permanent Fund, is printed in full, and if I do belong to the board of which he is treasurer, I must say that his reports are models of clearness, and definiteness, and conciseness, and simplicity. Study it. He will not read it in detail, or in full. He has something else to say when I have finished my remarks.

SUPERVISORY COMMITTEE.

This committee has charge and supervision of the publishing house. Since the first of September, 1910, to the first of August, 1911, the publishing house has been without a business manager, the work being carried on by the assistant in the office and the foremen in the composing-room and the press-room in a very satisfactory way considering the difficulties of the situation.

The committee has recently secured the services of Lynn A. Worden, a Seventh-day Baptist, a practical printer, an experienced newspaper man, to become the business manager, and it hopes that through his efforts the printing-plant, which belongs to the Seventh-day Baptist Denomination in the name of the Tract Society, will be enabled to do its work with economy and efficiency to the glory of God in saving men and proclaiming the truth of the Sabbath.

The treasurer will discuss some of the problems which this committee has to meet and you will find the report of the publishing house for the year printed in full in the Annual Statement, which is heartily commended to your attention and study.

INVESTMENT COMMITTEE.

During the past year the Committee on the Investment of Permanent Funds has in accordance with the instructions of the board disposed of all bank stock and corporation bonds held by the Tract Society, many of them for a long term of years, except one bond of \$500 of the Bolivar Water Works which becomes due in 1912. This action was taken because these securities, while absolutely safe and realizing in all cases full face value or a considerable premium, were found not to conform to the laws regulating trust funds.

The amounts realized from these sales have been largely reinvested in bond and mortgage on Plainfield (N. J.) real estate at not more than 60 per cent of the appraised value. Additions to the permanent fund have been likewise invested. The committee has not been overworked. It would be willing and glad to have much more to do.

ADVISORY COMMITTEE.

The Advisory Committee together with the corresponding secretary has charge of what is known as "field work." This has

been conducted in four different ways. First the board has made arrangements with the Board of Managers of the Seventh-day Baptist Missionary Society by which its corresponding secretary, Rev. E. B. Saunders, is called the field representative of the Tract Board. It pays two fifths of his salary and half of his traveling expenses. This has been done in the line of coöperation and economy of men and money. The board therefore feels that it has a share in the work that is being done on the field by Secretary Saunders, and it wishes the people of the entire denomination to understand what it is doing in this way. Secretary Saunders has made a clear and full report of his work to the Missionary Society, and it will be printed in that report; hence there is no need to duplicate reports by giving details here.

Second, the board feels that the editor of the SABBATH RECORDER should come into as intimate a relation as possible with the people, and so he is sent to the General Conference and to all the associational gatherings as a representative of this board, to promote and to present the interests of its work in Sabbath evangelism, being the organized working force for the whole people. Thus the editor comes into touch with the people and in turn gives through the pages of the RECORDER that information and inspiration which is so large a factor in our denominational life.

Third, the board has endeavored to come into closer touch with the churches by correspondence with the pastors and superintendents of the Sabbath schools. It has asked the pastors to preach at least two sermons during the year directly upon the question of the Sabbath and the work of the board, and it has asked the Sabbath schools to have at least two special lessons during the year on the topic of the Sabbath. This effort by correspondence has met a very hearty, sympathetic, and coöperative response. Many of the pastors, each in his own way, are following an outline calendar for the year which aims to provide for all our denominational interests, and many of the Sabbath schools studied a special Sabbath lesson in March, for which literature was sent by the board, and the same schools will use a special Sabbath lesson which will be found in the third quarter of the *Helping Hand* in place of

the review lesson. This work has been quite inexpensive, requiring only a few dollars for postage and printing circular letters, and has resulted in the distribution and study of much literature on the subject of the Sabbath, and in a feeling of fellowship and coöperation which is encouraging.

Fourth, the board, through this committee, has asked the aid of six pastors in special work of four or five weeks this summer. The pastors and their churches have generously responded, and thus at an expense of less than \$500.00 more than half a year of intensive, concentrated, special work has been done on the field. The Rev. Edgar D. Van Horn has worked among the churches in Rhode Island. Rev. D. Burdett Coon has worked among the churches in central New York,—Leonardsville, West Edmeston, Brookfield, and DeRuyter, and that section of the State. Rev. Henry N. Jordan has worked among the churches in western New York,—Nile, Independence, Richburg, Scio, and that part of the State. Rev. George B. Shaw has worked in southern Wisconsin,—Milton, Albion, Walworth, Milton Junction, and in Battle Creek, Michigan. Rev. T. J. Van Horn has worked in southern Minnesota,—at Dodge Center, New Richland, Mattawan, New Auburn, and in Wisconsin at New Auburn and Rock House Prairie. Rev. Willard D. Burdick has worked in Chicago, West Hallock, and southern Illinois,—at Stone Fort and vicinity. Thus over twenty-five churches have been visited by a special representative of the board, these pastors have come into living influential touch with many people they had never met before, and the home churches have been stimulated by the thought that their pastors were being of service on a wider field than the home church. The report from this work is encouraging, and suggests a continuance of this method of work in other fields and by other pastors. In May Rev. Edwin Shaw spent a few days with the German Seventh-day Baptists at Snow Hill, Pa., and Corliss F. Randolph has spent six or eight weeks with these people at Ephrata, Snow Hill, and Salemville, Pa. Also under the supervision of this committee Rev. E. H. Socwell has been, during the year, conducting a little Sabbath mission at Anoka, Minn., for which he has received

ed from the board \$12.50 a month. Thomas W. Richardson has also been working in the interest of the Sabbath cause in the British Isles through this committee.

DISTRIBUTION COMMITTEE.

This committee has the charge of the publishing and distribution of Sabbath literature in the form of books, pamphlets, and tracts. The printing is of course done in the publishing house. The only new publications that have been issued during the year are two little tracts, "A Matter of Conscience," by Fred Ainsworth, and "The Sabbath and the Royal Priesthood," by Joseph Booth. A new edition with a few additions has been made of the little booklet, by Corliss F. Randolph, entitled *The Sabbath and Seventh Day Baptists*, and it has been copyrighted. Several of the tracts most called for have been reprinted in from two to five thousand copy editions. The total expense for printing, postage, express, and freight has amounted during the year to \$536.07 including the special fund of \$65.00 for tracts in African languages.

There has not been as large a sale of *Spiritual Sabbathism*, by Rev. Abram H. Lewis, as was hoped. The cost of the edition was \$601.60. To the first of July, 1911, the total sales had amounted to only \$265.88, from which must be taken the expense of postage, express, and freight. In January, 1911, the committee made a strenuous effort to bring this book before the people through the help of the pastors, and there has been quite a generous response. And yet not one third of the books are sold and less than one half of the cost has been returned.

The committee has supplied every request for Sabbath literature, which it has to distribute, and it has sent literature in a good many instances where it has not been requested. But the small amount of money, \$536.07, spent during the year in this work indicates the policy of the committee. It has little faith in the method of lavish, indiscriminate, free distribution of tracts through the agency of the postoffice, or the scattering of them broadcast without some definite purpose. It has tried to supply Sabbath literature where it was wanted through the mails; it has tried to create a desire for Sabbath literature by sending sample copies to

places and persons where it would receive any notice whatever; and it has offered to supply in any desired quantities to those who would make a personal distribution.

Almost one third of the money spent this year in tract printing and distribution has been for Africa, where it is being called for. Several of the smaller leaflet tracts, like "Pro and Con," "A Sure Word of Prophecy," "The Sabbath," by C. D. Potter, "Bible Readings on the Sabbath and Sunday," have been translated into African dialects and editions have been printed, all the work being done at Cape Town, South Africa.

The work of this committee is the characteristic work of the board, but the combined and blended wisdom and experience of the committee have failed as yet to develop any way to interest disinterested people in literature on the Sabbath question. We can scarcely elicit a response of any sort from any quarter to our printed message. At one time during the year a little package of attractive looking literature was sent to one thousand carefully selected names in one small city where there had been some public agitation on the Sabbath question caused by an attempt to enforce the Sunday closing laws. This seemed to the committee a most favorable time to present its literature. Not a single response ever came to the Tract Society as a result of this effort. There appears to be a spirit of apathy and indifference in regard to the Sabbath as a matter of conscience and conviction. Sunday has almost wholly lost its grip upon the people as a religious institution. The committee realizes that all it can do is to sow the seed and leave results with the Lord of the harvest. But it prays for divine wisdom and guidance in the methods of seed-sowing.

(To be continued.)

Report of the Publishing House.

From the Annual Message of the Tract Board.

The committee has recently secured the services of Lynn A. Worden, a Seventh-day Baptist, a practical printer, an experienced newspaper man, to become the business manager, and it hopes that through his efforts the printing-plant, which belongs to the Seventh-day Baptist denomination in

the name of the Tract Society, will be enabled to do its work with economy and efficiency to the glory of God in saving men and proclaiming the truth of the Sabbath.

The SABBATH RECORDER has been published at a cost to the Tract Society of \$6,195.07, while the receipts amount to \$3,421.81, making a deficit of \$2,773.26. This could hardly be otherwise when it is remembered that the paid subscriptions are only 1,850, which at \$2.00 each would be only \$3,700.00. There are 240 free copies of the RECORDER for exchanges, agents, and a few others as sample copies for a short period each. July 1 there was due on subscriptions \$2,498.39, and there was paid in advance of that date \$1,253.04, making a difference of only \$1,245.35, a pretty good condition when compared with some years in the past. The editorial work, the composition, the proofreading, etc., would cost no more for an edition of 200,000 than for 2,000. Advertisers are not attracted because of the small circulation. We may as well understand it clearly, the SABBATH RECORDER can not be expected to become a self-supporting institution.

The same is true of the *Sabbath Visitor*, which cost the Tract Society last year \$1,215.13, with only \$504.77 receipts, making a deficit of \$710.36. It has 1,254 paying subscribers. July 1 there was due on subscription \$332.86, paid in advance \$93.48, a difference of \$239.38.

The *Helping Hand*, which has to be published only four times a year, instead of fifty-two times, shows a profit of \$153.53, the cost being \$614.98 and the receipts \$768.51. The circulation is 3,488. Due on subscription July 1, 1911, \$391.53, paid in advance \$136.93, difference \$254.60. Total resource in unpaid subscriptions on the three publications \$1,739.33.

The publishing of tracts for free distribution is of course without receipts except as people now and then send something for postage; this year it amounted to \$13.24, while the expense at the publishing house for printing and distributing such literature has amounted to \$471.07. The Tract Society has paid the publishing house in all for doing its work for the year the sum of \$8,629.54. It has received from the publishing house \$4,708.33. The difference, \$3,921.21, has had to be taken from the general fund, that is, from the contribu-

tions, collections, and income on permanent investments.

[The above extract is from the annual report presented by Secretary Shaw, but not included in the address found on another page. This completes the Tract Society's message to Conference. The statement below by Miss Greene furnishes the data for the figures above. Study it.—Ed.]

Report of Cashier.

To the Board of Directors of the American Sabbath Tract Society:

As cashier of the publishing house, I submit herewith the year's report ending June 30, 1911:

LOSS AND GAIN.	
<i>Dr.</i>	
Bad debts	\$ 84 86
Discount and interest	7 29
Expense accounts	1,665 61
Insurance	270 27
Light and power	440 92
Labor	9,358 94
Postage	542 97
Rent	625 05
Stock	3,456 91
Plant	960 13
	<u>\$ 16,912 95</u>

<i>Cr.</i>	
Sales (Tract Society)	\$ 8,629 54
Sales (commercial)	7,572 70
	<u>\$ 16,202 24</u>
Discount	15 94
	<u>\$ 16,218 18</u>
Balance (loss)	694 77
	<u>\$ 16,912 95</u>

RESOURCES.	
Stock on hand	\$ 850 35
Railroad ticket unused	11 10
Shop supplies	83 70
Unexpired insurance	117 49
Cash	21 39
Plant	9,098 30
Accounts receivable	1,500 45
	<u>\$ 11,682 78</u>

LIABILITIES.	
Accounts payable	\$ 558 23
Investment	11,124 55
	<u>\$ 11,682 78</u>

TRACT SOCIETY PUBLICATIONS.

<i>Sabbath Recorder.</i>	
<i>Dr.</i>	
Stock on hand July 1, 1910	\$ 67 03
Expense of printing, including salary of editor, labor, stock, etc.	6,195 07
	<u>\$ 6,262 10</u>
<i>Cr.</i>	
Subscriptions and advertising receipts	\$ 3,421 81
Stock on hand June 30, 1911	85 20
	<u>\$ 3,507 01</u>
Deficit,	2,755 09
	<u>\$ 6,262 10</u>

Paying subscribers	1,850
Exchanges, 47; agents, 28; free, 167.....	242
	<u>2,092</u>
Total circulation	2,092
Subscriptions due to July 1, 1911.....	\$2,498.39
Subscriptions paid in advance of July 1, 1911	1,253 04

<i>Sabbath Visitor.</i>	
<i>Dr.</i>	
Expense of printing, stock, labor, etc.....	\$ 1,215 13
<i>Cr.</i>	
Stock on hand June 30, 1911	\$ 18 00
Received on subscriptions	504 77
	<u>\$ 522 77</u>
Deficit	692 36
	<u>\$ 1,215 13</u>

Paying subscribers	1,254
Subscriptions due to July 1, 1911.....	\$332 86
Subscriptions paid in advance of July 1, 1911	93 48
<i>Helping Hand.</i>	
Received on subscriptions	\$ 768 51
Expense of publishing	614 98
	<u>\$ 153 53</u>
Profit	153 53
Circulation	3,488
Subscriptions due to July 1, 1911.....	\$391 53
Subscriptions paid in advance of July 1, 1911	136 93

<i>Tract Depository.</i>	
Expense of printing, postage, etc.	\$ 411 99
Receipts	13 24

<i>Miscellaneous.</i>	
Printing reports to Conference, proportion of Year Book, stationery, postage, <i>Spiritual Sabbathism</i> , etc.	\$ 192 37
Total amount paid by Tract Society to publishing house	\$ 8,629 54

Respectfully submitted,
MARY T. GREENE, Cashier.

A Letter.

To the Seventh-day Baptist General Conference.

BELOVED BRETHREN:

Greeting. May the grace of our Lord Jesus Christ, the love of God and the abiding fellowship of the Holy Spirit be with you all, now and evermore. Amen.

I take this opportunity to say that it would afford me the greatest satisfaction to be one of your number in person on this great occasion, but regret that I am prevented from enjoying this greatest privilege this side of the heavenly state. I have been sick for a few days, and circumstances hinder, that I can not control. Will you pray that the Lord may comfort and bless me in my loneliness in these "regions beyond" in which I have been placed during these last ten years, scattering on all sides the seed of Sabbath truth. During this period I have sent abroad hundreds of thousands—yes, millions of pages of our literature in all directions throughout this vast Dominion of Canada.

These silent messengers of the Sabbath of Jehovah, bearing witness of the truth of the Lord of the Sabbath, can not fail in God's own good time to bring forth abundant fruit to the glory of his great name.

I have never left my work here, and am greatly concerned about its future.

I am praying that the Lord may send his Holy Spirit among you and the churches you represent, that you may receive a wondrous baptism of power from on high, like unto the ancient baptism of fire, that every church, and all pastors and leaders and workers in the denomination, and missionaries in the homeland and abroad, may feel of it, as of another Pentecost, coming on the Seventh-day Baptists of today, as on the apostolic Seventh-day Baptists after the ascension of their Lord and Master to the heavenly state. Mighty, believing prayer, full of interest and earnestness, will be answered. Are we all ready to welcome it, to give it room in our hearts and lives, making the very necessary sacrifices acceptable to God, through Jesus Christ, our Advocate before the Father's throne, in penitence, humiliation, and faith? And this blessing coming upon all will make this Conference the greatest in our history; the delegates carrying this holy fire to their near or distant home churches will be the means of glorious results. O for a full surrender to the Lord, of all he demands from us and ours! No doubt there are many of our dear people praying for this benediction.

May the Lord grant the answer and send the blessing. I know it will come if we are ready to receive it. You will remember that the disciples for days before were praying, and all of one accord. Let us get in line, dear brethren. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." And Jesus says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." May this blessing, this answer to prayer, come in a wonderful manner while you are assembled together, for His Name's sake, and may I be a sharer in it also.

I remain yours in the work of the Lord,
GEORGE SEELEY.
Sunnies Brae, Moncton, N. B.,
August, 1911.

We are not the most useful when the most wordy, but when most prayerful.—
R. C. Chapman.

MISSIONS

Missionary Board's Message to Conference.

Sixty-ninth Annual Report of the Board of Managers (continued).

Report of Boys' Boarding School, by Rev. J. W. Crofoot.

The attendance for the past year has continued to be as much as we have had room for, namely, thirty-seven boarders, seven all-day pupils and seven half-day pupils in English.

The teachers have been the same as at the last two annual reports, Mrs. Davis, Mr. Dzau, and Mr. Waung. In addition, Mrs. Crofoot has been doing some teaching, and Jeu Foh-nyoen, one of the older boys, has been teaching three classes.

There has been one death among the pupils during the year, that of Tsang Phe-zung, which occurred June 25, 1910. Me Vung-pau, an old pupil and a member of the church, who taught the school at Lieu-oo during the first half of the year, died here November 2.

Our financial report forwarded to the treasurer shows receipts for the year of \$2,584.10 Mexican, and expenditures of \$2,544.03, making a net gain for the year of \$40.07. As the balance one year ago was \$1,576.28, it is now \$1,616.35. We would like to use some of this to buy an addition to our ground, if the owner would sell for a reasonable figure. The land we wish to get has been rented by us for many years, but the owner is unwilling to rent it to us longer and is willing, as yet, to sell only at an exorbitant price. We are not without hopes, however, that she may become more reasonable.

The school seems to me to be improving in scholarship, though of course it is far from reaching our ideal yet. This term for the first time we have had a class in geometry.

As I have mentioned before, the discipline is more difficult than formerly, probably because of the new spirit of independence now animating the Chinese, especially the younger generation.

Our material equipment was improved last October by the installation of electric

lights. While more expensive than kerosene, the light is better, and the teacher has the control of the light in his hands, which is an advantage.

Since October seven or eight of the older boys have come into our home on the evening after the Sabbath to sing English songs for an hour or so, Miss Burdick kindly coming over to play for us.

The Christmas entertainment, and that for the famine sufferers, have already been sufficiently noticed in the SABBATH RECORDER.

None of the boys have been baptized during the year but in the past few months eight of them have signed their names as inquirers desirous of church membership. We trust that our friends in America will join us in praying for them that their faith fail not. It may be said that there seems to be a general agreement among missionaries, that the people are more ready to hear the Gospel than they have ever been before.

What a great blessing the new church is to us is perhaps felt nowhere more than in the Sabbath school. Formerly one large class met in the forenoon, as there was not room for all in the old building, but now all meet together after the church service which comes at two p. m. There are now eleven classes and the secretary's report shows the average attendance for the year to have been 86; the largest number present at any one time 142; and the lowest 31, one day during the New Year vacation.

In November I again acted as delegate to the Provincial Federation Council, which met this time in Shanghai. I am again acting on the Executive Committee of the Educational Association of China, and since December I have given a part of one afternoon a week conducting a class in the Shanghai dialect for new missionaries.

Girls' Boarding School, Miss Susie M. Burdick.

The work in the girls' boarding school has gone forward this year with little in the way of incident calling for mention in an annual report. There have been thirty-one names on our book, with twenty-six the greatest number at any one time. At the close of the winter term, as all the girls proposed to return for the spring semester, several applications were refused. This was regretted when at the opening of

the term, for one reason or another, six girls dropped out. At the present time there are twenty-four in school.

As to health there have been plenty of slight ailments but, one is thankful to record, no serious illness. The same native teachers, Dzau Sing-kyung and Waung Pau-tsung, have assisted in teaching. During this term Dr. Grace Crandall has given the calisthenic exercises. This has been a decided relief to me and a delight to the girls, as Doctor Crandall's coming has been in other ways. A few girls wished piano lessons and a young Chinese woman from a neighboring school has done good work in that line. Extra fees have taken care of the expense. The girls have done very earnest work. The year has brought not a few outside burdens and I have often felt that one of my most restful and inspiring experiences was meeting these zestful little girls in their class-room work.

They have taken great interest in our beautiful new church and improved school-room facilities. The removal of the seats and pulpit from the room formerly used as a chapel put the room at our disposal. The windows were enlarged and ventilators put in, comfortable school desks were made on the place, a stove has taken the penetrating chill from the atmosphere on the coldest days and electricity has given us better light at night and, we trust, lessened the danger of fire.

Tuition fees from native sources have been about the same as last year. Four girls are now supported by friends in America.

Early in the school year two of the girls were baptized and now, just as we are making out the report for the year, two others have confessed Christ as their Saviour and have been baptized, one of them the first granddaughter of the school and a great-granddaughter of Doctor Carpenter's first convert.

We are rejoiced beyond the telling that Miss West is to come to us and that the time of her coming is only two or three months hence.

Of the former schoolgirls we have to tell of another one widowed and three children born. Good reports come to us of the girls who are teaching and of the one who is helping in a hospital outside our mission.

The two day schools have been conducted as usual with forty-five pupils in the city and thirty-one at Zia-jau. The Zia-

jau school-teacher is of the old-fashioned order and the school has been quite improved by one of the older boys from the boarding school going in each day to give instruction in arithmetic and geography. Since services have been held in the new church there has been room for the day-school children to attend. The Zia-jau children are usually on hand and a goodly number of girls from the city have come with considerable regularity.

(To be continued.)

Monthly Statement.

August 1, 1911, to September 1, 1911.

S. H. DAVIS, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in treasury, August 1, 1911.....	\$209 17
Income from Permanent Funds	234 75
Mrs. Julia Ormsley	5 00
Second S. D. B. Church of Alfred.....	28 15
Farnam Church	75 38
Welton Church	20 00
American Sabbath Tract Society.....	3 47
Walworth Church	57 25
Plainfield Church	32 16
Berlin Sabbath School	2 15
Lost check of 1905	150 00
Lucius Sanborn	10 00
Bradford Sabbath School	6 00
Woman's Executive Board	323 98
Welton C. E. Society	5 00
First S. D. B. Church of Hopkinton..	22 95
Ozina M. and Maggie Bee.....	1 00
Mrs. Elmer Kemp	10 00
Junior C. E. of Plainfield	5 00
First Westerly Church	2 25
Junior C. E. of Salem	10 00
Chicago Church	16 00
Emily M. Conger	2 00
Mrs. Thomas H. Greene	2 50
	\$1,234 16

Cr.

Expense of D. H. Davis.....	\$201 71
Traveling expense of Anna M. West..	175 00
Expense of Ebenezer Ammokoo	4 50
Special gift to Doctor Palmborg.....	25 00
Expense of Ebenezer Ammokoo.....	45 34
D. B. Coon, salary for July	50 00
E. B. Saunders, salary and expense for July	90 28
J. I. Kovats, salary for July.....	20 00
J. H. Hurley, for traveling expense of Ammokoo	5 50
Balance of passage money for D. H. Davis	186 06
J. A. Hubbard, Fund for Superannuated Pastors	6 00
Joseph Booth, appropriation for August	50 00
Foreign exchange	30 00
J. J. Kovats, traveling expense to St. Paul	15 00
Joseph Booth, appropriation for September	50 00
Foreign exchange	20 00
D. H. Davis, 3 months' home salary..	125 00
Anna M. West, traveling expense to Conference	50 00
Treasurer's expense	21 00
Anna M. West, salary to October 1, 1911.....	60 00
Joseph Booth, for sending native to Nyassaland	50 00
Foreign exchange	20 00
	1,231 09

Balance, September 1, 1911.....\$ 3 07
Bills due and payable, September 1, 1911..... 181 13
No notes outstanding September 1, 1911.

E. & O. E.

S. H. DAVIS,
Treasurer.

Ministers at the General Conference.

On my desk is a picture taken three years ago at Boulder, Colo., of the ministers at the Conference at that time. There were thirty men in the picture. As I sat at the desk this morning I counted sixteen of the group who were at the West-erly Conference this year. Then I began thinking about these ministers; and with-out reference to any book or other source of information I am writing the following, which very likely has several important omissions in it.

There were forty-one ministers at the West-erly Conference: twenty-nine pas-tors, one across-the-seas missionary, three college presidents, four theological semi-nary professors, one editor, one corre-sponding secretary, one retired pastor, and one lawyer-pastor.

Four pastors came from west of the Mississippi River: from Los Angeles, Cal., from North Loup, Neb., from Nor-tonville, Kan., and from Garwin, Iowa.

All nine pastors of the Eastern Associa-tion were present. All five pastors of the Central Association were present except Davis of Syracuse; Ehret, the summer student-pastor at Scott, was also present. All nine pastors of the Western Associa-tion were present except Davis of Hebron, Kenyon of Shingle House, Simpson, stu-dent-pastor at Hartsville, and Greene, stu-dent-pastor at Independence.

Among pastors whose absence was noticed and regretted were the following: Eli F. Loofboro, Alva L. Davis, Ira D. Goff, Wilburt Davis, George W. Burdick, Charles S. Sayre, Madison Harry, James H. Hurley, A. P. Ashurst, Willard D. Bur-dick, George W. Lewis, L. D. Seager, Je-rome S. Kagarise, and I may add to these, J. A. Davidson, D. W. Leath, E. H. Soc-well, O. S. Mills, R. W. Wilson, and J. Franklin Browne.

And then I thought of the following men who, God bless them, would have so much enjoyed the Conference, as well as the absent pastors: Oscar Babcock, B. F. Rogers, S. R. Wheeler, F. O. Burdick, G. M. Cottrell, J. G. Burdick, J. F. Shaw, F. E. Peterson, S. L. Maxson, L. F. Skaggs, J. F. Johnson, D. K. Davis, S. H. Babcock, W. H. Ernst, H. D. Clarke, D. C. Lippincott, and E. P. Saunders.

And then I thought of those other work-ers that we should so much have liked to

be present: George Seeley, J. W. Crofoot, Joseph Booth, J. F. Bakker, T. W. Rich-ardson, G. Velthuysen, and H. E. Davis.

Mrs. Davis and Anna West we had with us, but there were Susie Burdick, and Dr. Grace Crandall, and Dr. Rosa Palmborg, and Marie Jansz, and Mary Alt. And let me add to the list Mrs. Minnie Church-ward and Emma Rogers.

Then of our German Seventh-day Bap-tist ministers whom we should have gladly welcomed: John A. Pentz, William A. Resser, Jeremiah Fyock, William Bechtel, and M. G. Zerfass.

Omissions there may be in the above, for I write only from memory.

ONE OF THOSE WHO WERE THERE.

P. S.—Four of the above names were suggested by a friend to whom I read the list.

Another Comforter.

Jesus said, "I will pray the Father, and he shall give you another Comforter," John xiv, 16. We can not have another Com-forter until after we have had the first one. The disciples had Jesus with them and they knew him as the Son of God, who had power over devils, sickness and sin. They received him as sin-bearer and de-liverer. He was indeed the great Com-forter; the one who had come to help them and to give them peace and rest. Jesus was about to accomplish this atoning work upon Calvary and then go to the Father as the great Advocate in heaven for his people. Believers would be alone on earth unless another person, as truly real as Jesus, came to abide with them. He did not leave them without providing another person to undertake for them, so that in the midst of a wicked age they would be kept from the world, the flesh and devil and be a mighty force as witnesses for the Lord Jesus. The great burden upon Jesus was that his people should tarry at Je-rusalem where their Saviour died until the other Comforter came. The third per-son in the Godhead came down ten days after Christ's ascension to clothe with power from on high. The other Com-forter came according to promise. God's plan for the believer is to get another Com-forter. The greatest need of the believer is the fulness of the Holy Spirit.—M. S. Anderson.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
CONTRIBUTING EDITOR.

A Day at Tuskegee.

HENRIETTA LEWIS MAXSON.

(Concluded.)

From the first, one of the chief ideas in all the teaching was to instil into the students a belief in the dignity of labor and a real love for work. This is ac-complished by the teachers working side by side with the students and so teaching them by force of example the moral truth they want to inculcate. While many stu-dents may come to Tuskegee for the sake of a literary education, this is but a part of the teaching they get. The most of the time is spent in study and in the class-room, mastering the problems found in books, but a certain part of every day is spent in work. Each one is taught to do some kind of work and to do it well.

There are forty trades taught, so there is ample opportunity for a boy to find the work best suited to him. It is not always that the first trial is a success. Sometimes a boy is put at three or four different trades or industries, before the kind of work best suited to his personal needs and ability is found. It is sometimes the case that a boy can not succeed with his books but he can make good at some trade or industry, so he is taught some trade; for if he can not do well with books he may make a good farmer or an excellent car-penter, and so when he leaves Tuskegee he is able to earn a living in an honest way, for himself and those dependent upon him.

The industries have increased and de-veloped as necessity demanded; so because they needed food, farming was taught first. They needed houses to live in, so were taught to build them, at first with wood and then with bricks that they made themselves from the clay on the plantation. Now, almost all the buildings have been the work of the students and their instructors, from beginning to end, from drawing the plans, making and lay-ing the bricks to the plumbing, and instal-ling of electric lights.

The cooking utensils cost a good deal. So they were taught to make them, and now all that are used at the institute are manufactured there. They needed mat-tresses, so were taught to make them. The iron beds used in the dormitories are made on the premises. Wagons of every description, from the heavy farm wagon to an attractive, light runabout, are made in their wagon shop. Not only are these wagons used at the institute, but they are so well made that they find a ready sale in the surrounding country.

The uniforms for the students are made by them in their tailoring shop. There was one room closely related to this that seemed to me of great importance. Here boys and girls are taught to mend their clothing, from darning a stocking, putting on a patch to mending a coat or a dress.

All the girls are expected to study cook-ing and domestic science, to fit them for efficient service not only in their own homes, but in the homes of others. The girls are also taught millinery, dressmak-ing, plain sewing, gardening, laundry work, the making of baskets, brooms and soap, and the keeping and care of poultry.

The millinery department I found espe-cially interesting. On the blackboard was drawn the outline of a wire hat frame. On the desk in front of each girl was a roll of hat wire and a bundle of navy-blue hat braid. From the wire she made a frame like the drawing, then sewed on the straw and added the trimming, and the finished product was very pretty. In con-nection with this work, they wrote short papers on colors, good and bad combina-tions of colors, and on other topics allied to the work. These papers were turned over to the teacher of English for literary criticism, and so industrial and literary training helped each other.

The shoes worn by the students and many of the teachers are made and repair-ed in the shoe shop. A small pamphlet given out with a pair of shoes gave many interesting suggestions on the wear and care of shoes.

A hospital with a resident physician and trained nurses is an important feature of Tuskegee. Connected with the hospital is a training-school for nurses, which course students are allowed to take only after they have had two years of preliminary study.

The stables were as neat as broom and

whitewash could make them, and for the first time in my life, I found a stable interesting and attractive. Large blackboards recorded the daily weight of milk from each cow, the amount of butter made, and items of care and food concerning each. Every cow was named and had her name printed above her stall. When I spoke of the bright and clean condition of everything, I was reminded by the superintendent of that department that, "Mr. Washington is a firm believer in whitewash." Among the horses and mules the conditions were correspondingly good. We were told that the cows not only furnished all the milk and butter for the institute, but much of it was sold in the nearby town.

The industrial arts for the men were in charge of Mr. J. H. Washington, an older brother of President Washington, while the corresponding work for the girls was in charge of Mrs. Booker T. Washington.

Just outside the gates of the institute grounds is a model village, where the instructors and their families live, and the students are urged to go there often and see and learn right and economical ways of living.

A canning factory, while not considered a regular industry, teaches the boys and girls how to preserve the fruits and vegetables of the farm for future use on the table.

The Carnegie Library is not only a great help to the students but to the people who live in the surrounding country. Traveling libraries of one hundred carefully selected books are sent out regularly among the country people, and exchanged for others when these have been read. Books on farming and trade work for the men, on domestic science in all its branches for the women, and plenty of good, interesting books for the children are sure to be among those that make up these traveling libraries that are eagerly sought, and read with interest.

There was very much that was interesting and profitable to see and hear about; and of it all, I have only been able to touch here and there on those points that were of particular interest to me.

Much attention is paid to the personal welfare of the students. They are taught the proper use of the tooth-brush and the bath, to abhor grease-spots, to keep their

clothes clean and to use soap, water and whitewash where it will do the most good. They are taught habits of thrift and business, taught to learn to do something *well*, to do it a little better than any one else, and then they realize that the world has work for them to do, and they will have a place in which to do it. So great is the demand for Tuskegee graduates, that there are not half enough to fill the places where they are called. They command good wages not only among the colored people, but among the white as well.

One notable feature of Tuskegee is its policy of keeping in touch with its graduates and former students, and through the touch of personal letters, of helping them to live up to the teachings they have received. When we were there, an illustrated pamphlet was just coming from the press in their printing-office, entitled, I think, "Tuskegee and its Students." This book showed that two thirds of the graduates and three fourths of the former students are now engaged in some form of industrial work, and in many cases their success has been pronounced. In almost all cases they are highly thought of in the community where they live; and in many cases hold positions of honor and authority. Such a report as this helps to answer the question as to whether all this training will mean anything to them in the future or whether they will fall back into their former way of living on leaving school.

The last hour was spent in the chapel and was in some ways the most interesting of the whole day. It was not the regular hour for chapel exercises, but the students were called from farm, class-room or workshop and came eagerly if not in their usual order. It was a pleasure to sit there and look into those faces, keen, alert, intelligent. They were neat, orderly and attentive, and every boy and girl ready for his part. The singing would have delighted every one of you as it did me. There was a choir of over a hundred, an orchestra, organ and piano and a chorus of between sixteen and seventeen hundred voices, and they sang with a will anything we wanted to hear. It goes without saying that the result was very pleasing. The leader of the singing was Miss Jennie Lee.

The work we saw that day filled us with amazement that so much had been done

that others had but dreamed of. A prominent educator from Boston said in my hearing, "While Boston has been *thinking* about teaching some of these industries, Tuskegee has been doing it. I have no hesitation in naming Mr. Washington one of the foremost educators in the land."

By teaching the negro to improve his natural conditions, to use his head and his hands, Booker T. Washington has gone far towards solving the problem of Reconstruction in the South. Carlyle wrote some words on the Dignity of Labor that have become a classic. Booker T. Washington is writing his classic on the same subject on the hearts of the negro boys and girls, that will last for eternity.

When, at last, we had to leave Tuskegee to catch our train, almost the whole student-body as well as the faculty accompanied us to the railroad station. As the car started, the institute band stood near by and played "God be with you till we meet again," a fitting close to a beautiful day.

August 16, 1911.

W. J. Bryan on Prohibition.

I believe that every state can be trusted to handle the liquor problem herself without any interference from the federal government. I believe that the moment a drop of liquor crosses a state line that it should be subject to the laws of that state.

Why not? We trust the state to decide other grave matters: for instance, to decide the law of marriage and divorce; the laws of inheritance and property rights; and we leave the state to determine the terms and conditions upon which marriage can be entered into, and also the conditions under which it can be disannulled. Aren't these things important matters? We allow the state even to establish the laws of liberty, the man's right to liberty, and indeed, of life. We allow a state to send a soul into eternity.

Surely a state that is entrusted with these grave and sacred matters can be safely trusted with the question of liquors within its borders. We need better national legislation.

The federal government takes \$25 and grants any man a license in "dry" territory; or, in other words, expects the man to violate law in order to get back the price he has paid.

Is it not time to ask this Christian government to put itself on the side of temperance instead of on the side of liquor?

WHY A CHRISTIAN MAN SHOULD OPPOSE THE LIQUOR TRAFFIC.

Speaking on why a Christian man should be an abstainer, he said:

First: Because it is injurious to his mind and body and to his morals.

Second: The Christian man can not afford to spend money for liquor.

Third: A Christian man can not take the risk of acquiring the habit of drinking. He can not afford to set an example for a weaker man than himself.

A man who loves his dram more than his neighbor will have difficulty in proving that he loves his God at all.

Every Christian man must join with his brother when he goes to the polls, and vote according to his conscience on the liquor question. No money consideration and no advantage for party good can weigh in the balances with a man's vote.

The saloon is a nuisance. The evil can no more be confined to the building in which it exists than the odor of a slaughter house to the block in which it is located.

I know and you know that they are in league with every other form of evil in society. As a rule if you let the liquor dealer have his way he will have a disorderly house up-stairs, he will have a gambling den in his back room and his place will be the center of every sort of evil.

The saloon is the bureau of information for every sort of crime. It is the first place that a policeman looks for crime and the last place that he would go to look for virtue.

Treating should be prohibited everywhere and at all times. I believe that we have a right to insist that every license granted should be accompanied by a restriction that makes it unlawful to treat another. Not only this, but the penalty should be put on the saloon-keeper and not on the man who drinks.

Our legislatures should prohibit liquor advertising, especially when these advertisements are used to subsidize the press.

Mr. Bryan said that for eighteen years he had maintained silence on the liquor question, but that he was unwilling to die without having delivered his convictions on this question.—*The Issue.*

YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

Missions in Africa.

REV. JESSE E. HUTCHINS.

Prayer meeting topic for September 23, 1911.

Daily Readings.

Sunday—Souls in desert places (Matt. ix, 35-38).

Monday—A promise (Isa. xlv, 14).

Tuesday—Light in the gloom (Isa. ix, 2-4).

Wednesday—Habitations of cruelty (Ps. lxxiv, 20-22).

Thursday—God's freedmen (Rom. vi, 16-23).

Friday—Help to the uttermost (Heb. vii, 24-26).

Sabbath day—Topic: A missionary journey around the world. IX. Missions in Africa (Acts viii, 26-40).

In regard to our own missionary conditions and opportunities in Africa the following numbers of the SABBATH RECORDER, for the year 1910, will give valuable information.

Mission of Jacob Bakker.—Oct. 10, p. 464; Oct. 24, p. 525; Nov. 7, p. 591; Nov. 14, p. 618; Nov. 21, p. 652; Nov. 28, p. 689; and Dec. 19, p. 781.

Letters from Nyassaland, B. C. A.—Dec. 12, p. 742.

Ebenezer Ammokoo.—Oct. 17, p. 492.

There are three phases of the missionary situation in Africa which make it one of the most interesting fields of the world in spite of the great difficulties to be encountered. These are: pagan Africa, Moslem Africa, and civilized Africa. However, the last name presents a wrong idea, which I shall explain later.

Although Africa has for so many centuries been without the Gospel, today she is accepting the truth with a rapidity that is astonishing. There is a condition here which is without an equal, in that these stations are self-supporting, or rapidly becoming so. After the Gospel has been once firmly planted among them, they need only a guiding hand to help them. As the Gospel takes hold on the African, he at once carries it on to others. This has

resulted in the establishing of many missionary centers, out from which many of the natives go as preachers and teachers of the good tidings. Mr. Booth and the workers under him report meetings at which several thousand are in attendance. Other missionaries on other fields have sent in similar reports, especially in South Africa, which is almost entirely evangelized.

The Moslem situation presents a more difficult problem. It is estimated that there are fifty-eight millions of Moslems in Africa. About all the country north of the equator is under the influence of the Mohammedans. Egypt, that country which in days long past figured so mightily in the highest religion, is the head of Islam in Africa. The land which preserved God's chosen people from the time of Joseph until Moses; the land which sheltered the Saviour from the cruelty of Herod; the land that played a great part in the preservation of the Sacred Scriptures, is in the hands of a religious sect which only brings to its subjects a greater bondage than that of the pagan state. Out from this central point have gone three streams of Moslem influence: one across the northern part, directly facing Christian Europe; one down along the Nile River and the eastern coast; and another stream which is gradually making its way into the interior. Every Mohammedan becomes a missionary. Whatever his business may be, wherever his work may call him, he is continually preaching his religion and making many converts. But what a religion! Every Friday her boys and men have been taught to pray, "O God, destroy the infidels" (that is, the Christians and the Jews); "make their children orphans, and give them and their families and their households and their women and their children and their relatives by marriage and their brothers and their friends and their possessions and their race and their wealth and their lands as booty to the Moslems, O Lord of the beings of the whole world." What sort of a conception of God can one have who makes this prayer? There is no place in it for the spirit of him "who so loved the world that he gave his only begotten Son" that man might know how to love the Father and his brother. There

is need of bringing the Gospel to the Moslem and the Moslem negro. As difficult as the task is, converts have been made; but it is easier and better to reach the African first with the Gospel. Urgency and haste are necessary. "There are two special reasons for urgency," says Dr. J. R. Alexander of Assiut, Egypt.

"1. If the enlightened Moslems, who are becoming convinced that Islam is a spiritual failure and false, are not led to Christ and to the fulness of all things in him, they will, in all probability, become infidels; their chance for entering the kingdom of Christ will be forever lost.

"2. The leaders of Islam, through Moslem merchants and religious enthusiasts, are carrying the faith of Islam to pagan tribes of negroes in Sudan and central Africa. These heathen tribes are rapidly coming under the spiritual power of Islam. Among many tribes in central and equatorial Africa, where ten years ago there were no Mohammedans, today there are thousands. The delay of Christianity to occupy these regions is giving the opportunity to Islam."

The third condition, that I have termed civilized Africa, is one which reflects back the most strongly upon the churches in the homeland. This is the evil influences which have followed in the track of civilization—the desire for wealth at the risk of the soul. This began when the first load of slaves was taken from African shores and placed in civilized lands. The present evil is also shown in the greed of the white man, who takes advantage of the colored man's desire to be led by a white and so leads him into all forms of vice and crime, particularly of a social nature. This is the name which "Christian America" represents to the white man. The foreign field is not to be neglected and left unoccupied, but it is most urgent that we stand for such a high type of Christianity that justice shall be first in America; and if such influences go out from our shores, justice must be ready to follow even across the seas.

In all these phases of the situation the voice of God is calling:

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,—
Who follows in his train?"

The Story.

Through the press of Conference affairs, Chapter IX. of our serial story was omitted last week, and no doubt many have been disappointed. It is your department editor's fault, and he is duly sorry and ready to be forgiven. But here it is, now, and you will enjoy it all the more for having waited for it an extra week. This is the best chapter yet, and will be enjoyed and appreciated by all. By the way, if you have been helped by this story, write to the author and tell her so. Miss Larkin has been an invalid for several years and is making the best of things as she finds them, ever seeing the "silver lining." Hers is an unusually sweet and cheerful spirit—a kindly word of appreciation will be good for you and will mean much to her. Her story gift is rich and beautiful, and, I trust, she may be persuaded to write for us again.

Our Board.

It was suggested in our last issue that our board would probably be placed in the Northwestern Association, this year, and our prediction has proved true. The new officers (naming them from memory) are: president, Rev. A. J. C. Bond; first vice-president, Fred Babcock; second vice-president, Robert West; recording secretary, Carrie Nelson; corresponding secretary, Linda Buten; treasurer, Philip Coon. As young people we should rally heartily to the support of these newly elected leaders and help to push *our* work to success.

Forward, Our Watchword.

REV. H. C. VAN HORN.

Conference address, Young People's Hour.

Often is it said, "This is the age of Young People." The times need and demand the brain, the brawn, the training and the activity of the young people. It is an age of opportunity. Never before were there so many openings for young men and women to enter fields of usefulness where everything seemed in their favor to make good. Such an age demands foundations, fidelity and alertness. It may also be characterized as an age of danger, danger to the physical, ethical and spiritual, yet a danger not so much to be directly avoided as to be fortified against

by faith, obedience and sane activity. It is an age in which we should frequently take an inventory of our assets. If we are wise, we will look about us with eyes open to dormant possibilities; we will consider well the traditions of our forefathers, be profited by their mistakes, encouraged by their achievements and build from the levels to which they attained; we will have faith in the unseen, reverence for truth, and respect for the Infinite. To do less than this is to begin below one's privilege, and discount one's future.

The history of our Young People's movement for the last thirty years has been one to encourage us. Much of good has been accomplished, many lines of noble work carried out. Probably no returns have ever been greater to us than those from money and energy put into evangelistic and quartet work. Interest, also, has been awakened, zeal kindled and love for missions fostered through our helping pay the salary of Doctor Palmborg in China. The earnest efforts of the Permanent Committee, now the Young People's Board, through all its history has warranted its existence.

However, the thoughtful Endeavorer, looking over the past, taking thought of the present and scanning the future, is somewhat troubled in mind and heart. There are so many signs of decay in interest and actual result. The Rev. Edgar D. Van Horn, in an address last spring at the Eastern Association, pointed out the decline in our societies, numbers and contributions, yet hopefully, in his characteristic way, suggested that it was due, not so much to lack of interest, but rather due to changing circumstances, conditions and methods. Be that as it may, it is well to recognize the fact that we are not doing as much in an organized way as has been done, and if the fault is our own, to do better in today and in the future.

It has been suggested that opportunity for service was never riper than now. The president of our board has told us of its problems and difficulties. It is our opportunity. Shall we not rise to the occasion, face the situation, and solve the problem? To do so means a forward movement. That must be our watchword and shibboleth.

Some of you had the privilege of attending the great Christian Endeavor Conven-

tion at Atlantic City, last month. You came away inspired by noble thoughts, ideals clearer in your minds and higher, and with many a holy and high aspiration. What have you been doing, since, to work out those inspirations for the benefit and uplift of those in your own society and community? Don't let your feelings evaporate through inactivity. That emotion which paralyses the feet, hinders the hands, and robs the tongue of its helpful word and the lip of its cheerful smile, is not only of doubtful value, but is demoralizing to the soul. It is a grand thing to be lifted out of self into the very "seventh heaven" in great assemblies; but if it does not drive us into a better service, the meeting, so far as we are concerned, is a failure. So of this Conference and these programs: if by them we are not inspired to higher ideals and to a more devoted service, we would better have stayed at home. Forward should be the battle-cry of our societies the coming year; forward in closer application to study; forward to a more faithful attendance upon the meetings of our church and society; forward in committee work and training; forward in supporting the board; forward in general interest; forward in better and more spiritual Sabbath-keeping; forward in recognition of our responsibility to our own church not only, but to the community at large; forward in our own spiritual life and attainment.

The essentials to success in such a forward movement will be several.

1. Foundations. Without individual character nothing worth while can be accomplished. Down in New York City, not long ago, I saw a great sky-scraper in process of erection. I was interested to learn that, in preparation for the rearing of this building, shafts were sunk one hundred feet and foundation laid on solid rock. This was necessary to insure the safe usefulness of the structure. It required two years or more to perform this work, which for the most part is to be forever out of the sight of men. So no life is safe, useful or permanent, that does not lay its foundations deep upon the rock of eternal truth and righteousness. Character can not be formed in a day or a year. Indeed, it is a process of development throughout life and will find its consummation only in the life to come.

The Christian Endeavorer must have such a character, built on just such foundation. Indeed, he recognizes this more or less clearly when he pledges, "*Trusting in the Lord Jesus Christ* for strength, I promise."

We need to look well not only to its foundation but to the texture of character, as well. The terse reply of a business manager to the question why a young man of promise failed—"He has holes in him"—reveals the need of care and watchfulness in the formation of character. A little duty undone, a vice secreted, a bad habit practiced, questionable amusements indulged in, appetites pandered, conscience unheeded, are like bricks left out of place in the building of a wall, which weaken the structure, mar its beauty, and impair its usefulness. In time, storm causes it to collapse and it falls into ruins. A visitor at the great Krupp Gun works noticed several splendid looking guns lying discarded to one side of the yards, and inquired why. His guide answered that they were condemned because of slight imperfections, air-bubbles in the metal. While invisible to the naked eye, they were present just the same, and these guns if used might in the heat of rapid firing in battle go to pieces with disastrous results to those in the fortress. It is true also of the texture of character: the little air-bubbles, unseen by those around—the "holes"—weaken the man, and in the storm and stress of life, at some great crisis, he goes to pieces, and drags those around him to ruin. It is well that one look carefully to the foundation and texture of his character.

2. Fidelity. Other things being equal, there is no more necessary element in the establishment and growth of character than fidelity: faithfulness in thought, word and deed, in large things and in small. Indeed, we need not trouble ourselves with the large things, but remember that "he that is faithful in that which is least, is faithful also in much." As Endeavorers, we do not often take this into account. By our pledge we have promised to take some part, aside from singing, in every meeting. But it is almost irksome to do it every time; the word we say is of so little consequence, that the duty is neglected for this time. It is easier the next time to omit it again. We have promised to attend the meetings regularly unless pre-

vented by some good reason that we can conscientiously give our Master. But we have company, or have an engagement with our friends, or want to go riding or attend a beach party, or, it may be, forget the meeting entirely and do not go. Are these reasons we can "conscientiously give to our Master"? not to me or the president or the leader, but to the Master? In the "great day" will they seem so reasonable as now? Ah, sad Man of Galilee, thou bearest the marks of our infirmities; forgive us and help us to love more and do better.

These little things show the tendencies of our lives. If we fail here, we shall be sure to fail in the greater; fidelity here means training for fidelity in larger affairs.

In his autobiography, *Up from Slavery*, Booker T. Washington gives us an example that has warmed my own heart and encouraged me to faithfulness many times when I might otherwise have proved untrue. As a poor boy and in rags, but clean, he came to Hampton Institute and asked for admission. The matron declared they had nothing to offer him, but on his persistence she permitted him to sweep and dust the assembly-room. Several times he went over the floor with the broom and then with duster and cloth until everything fairly shone with cleanliness. When he reported, the lady came in and taking her delicate handkerchief wiped under the seat and in dark corners but found not the least speck of dirt on her immaculate cambric. He had been faithful in that which is least and found entrance into the institution. It was the beginning of his career, and today the world delights to honor the president of Tuskegee, who has proved also faithful in much. God help us, young people, to learn this lesson and to practice it in our daily routine of business, ethics and religion.

3. Alertness. The quality of alertness has also been suggested as a necessary element in our forward movement. We must be constantly alive to the needs and opportunity of time and place.

One of our needs today is to be better acquainted with each other, our work, aims, problems and plans. Those societies in close proximity to each other may be wonderfully helped by uniting in occasional joint meetings as has been done in south-

ern Wisconsin. But many societies are more or less isolated and must depend upon some other means. The Young People's department of the SABBATH RECORDER furnishes just such a medium as is needed. It has been gratifying to your associate editor to find so hearty a response from individuals when asked to contribute to its columns; but he can not help the feeling that the department has not been the influence it might have been if the young people had so elected. Invitations have been announced publicly for round-table discussions, symposia and the like with very meager results. It may have been his fault in choice of subjects, or in the wording of the invitation; however, the fact remains, the RECORDER has not been used as it might have been and we have not been helped. Let me bespeak a hearty support of, and readier cooperation with, the next editor of this department. Mr. Van Horn in the address above referred to suggests a forum in our department which should be a sort of "clearing-house" for the plans and discussions of the various problems confronting us for solution. Theme-writing on subjects of interest to all ought to be practiced far more than it is and find place in our department. In these ways we would come to know and love each other better.

Another phase of the work in this line is recognition of the needs of our own church and community. Every community will furnish its own. The important thing is that the society therein shall see and meet them. For example, one society in this association is coming to see the needs of its own community and is making efforts to meet them. As a first step it is planning for the coming season to "put on" a lecture course, one that shall be instructive as well as entertaining, one that will leave "a good taste in the mouth" of those who attend. The society plans to obtain for one number of its course talent in our own denomination; to depend upon its own local talent for another. The recognition and effort to meet the social and educational needs of such a community would be refreshing to any pastor.

We ought to pray for open eyes—eyes open not only to see such needs, but to see and recognize every opportunity for serv-

ice. "Lord, open the young man's eyes," prayed the prophet Elisha on a most trying occasion. So let us pray; and if we are in earnest, our vision will be clarified and we shall discover "that they that are for us are more than they which are against us", and we shall be led into paths of greater usefulness and truer happiness."

Young people, all this means a closer walk with Christ. We must have it, or we shall "go out" and worthier ones will take our place. Are we willing to pay the price? In the home of our missionary secretary, the other day, I took up a volume of the addresses made at the Student Volunteer Convention at Rochester, and my soul was profoundly stirred as I read the opening remarks. Here are some of the searching questions—I pass them on to you: Have a vital relationship with Jesus Christ? Am I a man of prayer? Am I a constructive Bible student? Am I a soul-winner? Am I a conqueror of sin in my own life? The author made it very plain that it is a personal matter in each question, and as I fell short on every count in my own self-examination, I was, in heart, driven to my knees before God. Father, help me to be all I ought to be, as a real servant of thine, true and willing. We must get closer to the Master, if we are to win out for him. It is a call to a more spiritual walk, a more worshipful frame of mind, a more worthwhile life.

In a word, then, the theme, Forward, means—in thought and act and life—that which is deep and abiding. We have been but "scratching" on the surface of life. Let us attach the subsoiler to our plow; let us sink our wells deep into the rock of eternal truth, and live and become rich in the joys of the Kingdom. I remember hearing or reading of a man who nearly starved himself and family trying to eke out an existence on a forty-acre mountain farm. He finally sold out and moved away. The purchaser, at some expense and labor, drilled a hole and struck oil, afterward living in luxury on the farm, the surface cultivation of which had impoverished another. The analogy is obvious. Let us sink our shafts deep into the riches of the spiritual, and find richness of soul and heart-life for ourselves and others as under God we move forward.

Report of Junior Superintendent.

At the beginning of the Conference year, word came to far-away California that Mrs. Hutchins could not act as general Junior superintendent and that a new superintendent had been elected. The first six months of the year were spent in trying to find out the duties of this office; and as nothing definite was learned, your superintendent has worked somewhat in the dark, handicapped by being so far removed from the rest of the denomination that it is impossible for her to visit Junior societies or get inspiration from Junior workers except through letters which are so long going and coming across the continent. Circular letters were sent to twenty-five societies, containing questions and suggestions. One of the questions asked of superintendents was: Do you favor the giving of a banner, and do you think it can be awarded fairly? It seems to be the general opinion of the workers, with a few exceptions, that it is not advisable, for the following reasons: It is difficult, yes, impossible to award a banner fairly, conditions being so different and reports being so incomplete and telling so little of the real work done. A small society might do a glorious work for the Master where there would be no chance of increasing the membership or raising money, or where the average attendance is of necessity small. The awarding of a banner furnishes the wrong incentive, as the work should be so interesting and full of the spirit of Jesus Christ that the children will love it for its own sake and for the joy of service and not for hope of any earthly prize but rather the "prize of the high calling." No one can estimate the increase in spirituality, or the real "heart" work done during the year.

Hence, your present superintendent would recommend that, for the coming year at least, the banner idea be laid aside.

Much good work, during the year, has been done by faithful workers in teaching Bible verses and the books of the Bible, practice in finding Bible references, studies of our missions, telling Bible stories and teaching parliamentary rules; but the reports which should encourage our hearts most are the ones telling of boys and girls who have accepted Jesus Christ as their personal Saviour and who have gone down into the baptismal waters. Junior work-

ers, is not this the end and aim of our labors? Are we *ourselves* fully surrendered to God and so full of his Spirit that we can take the little ones with us to the throne of grace and gently, lovingly lead them to a full surrender? Are we teaching them week by week to kneel together in the prayer circle and to give joyful testimony to his love and saving power?

God grant that this may be our endeavor for the coming year.

The first of July twenty-seven report blanks were sent out. Only fifteen societies have responded. From North Loup we have the glad news of thirty additions to the church from the Junior society. Would not this cause any pastor's or Junior worker's heart to rejoice? Boulder reports twelve members, with ten of them church members. May they remain as loyal and stand as firm for the cause as the rocky hills and mountains that surround them. The Friendship Juniors are becoming proficient in finding Bible verses as well as memorizing choice passages. Should the Bible be destroyed as in Jeremiah's time, could not these children help to reproduce it? Richburg's faithful superintendent has been obliged to give up the work, but we hope another leader has been found ere this. New Market reports only seven members but an average attendance of seven. God bless the faithful seven. Little Genesee boys and girls have carried sunshine and flowers to many sick ones. Plainfield has raised twenty-six dollars and twenty-seven cents which has been used for flowers, a mission school, for the suffering in China, for fresh-air camps, for Miss Grace Crandall and for the Missionary and Tract societies. Salem has the honor of sending the fullest report. Much good work has been done in all lines. Only nine out of their fifty-eight members are church members. May the coming year witness a great harvest from the seed sown this year.

Milton's "Boys' Junior Orchestra" has been heard from several times; and with the ingathering of thirty into the church last year, three have been added this year. The superintendent writes that personal influence of the meetings and of the Juniors themselves and, no doubt, of their quiet little superintendent (though she is too modest to say so) has helped some to ac-

cept Jesus Christ. God bless the Milton boys and girls. Second Alfred has obeyed the "Inasmuch" by paying for two operations for sick members. Alfred reports sixty-six members, with only seven church members. Another field for a rich harvest. Forty-eight dollars has been raised for benevolent purposes. Jackson Center reports eleven conversions. Another happy pastor and superintendent. Adams Center has not been holding meetings of late but will reorganize the first of September with the pastor as leader. Garwin reports prayer and testimony meetings which have been a great help to all. Welton and Nile have organized new societies this year. The Riverside Juniors, though almost on the shores of the Pacific, have twenty-five members. Much has been done to lead all the boys and girls to a higher spiritual life and to train them in service. A prayer circle has been organized and joyful testimonies are given each week. Pardon me if I take the time to tell you one instance of their devotion and love for the cause. A party had been planned, when the news came that one of the girls was very sick with typhoid fever. Immediately word was passed around that instead of the party the Juniors would meet to pray for the recovery of the sick sister. Through the long weeks that followed, many hearts were comforted by the thought of that prayer meeting, and the dear girl was spared to take her place again among those loyal boys and girls who loved prayer more than fun.

One can not estimate by these incomplete reports the amount of seed sown nor the result of the harvest; but does it not mean much to us as a denomination that many more than five hundred boys and girls are receiving such training for "Christ and the Church"? Junior workers, let us make the coming twelve months the banner year in bringing our precious boys and girls nearer to Jesus Christ their Saviour and may we seek more earnestly for the Spirit's guidance in this wonderful work. The banner this year has been awarded to the Fouke society, their average attendance being nearly one hundred per cent, and nearly all attending morning services. Thirty-nine dollars and forty-four cents has been raised, the *Catechism* by Mrs. Maxson has been used and six hundred

and seven Bible verses with their Scripture references have been learned.

Respectfully submitted,
MRS. G. E. OSBORN,
General Junior Superintendent.

The Cloud With the Silver Lining.

ALICE ANNETTE LARKIN.

CHAPTER IX.

The Silver Lining.

Every cloud has a silver lining,
Though the day may be dark and drear;
'Tis the inner side that is always shining,—
If you watch, it will surely appear.

"Aunt Esther's coming today! Oh my deary sakeses!" little Ruth was saying one morning two months later, as the family sat around the breakfast-table. She had been staying at grandma's ever since Aunt Esther went away, six weeks before.

Yes, Richard and Esther had been quietly married in the old homestead on the day that Richard had chosen; and then they had gone to a quiet little cottage ten miles away, where the change, combined with the long, happy hours, had helped to restore the invalid to almost complete health. Now they were coming home to Hazelton, and great were the preparations that were being made for their reception, not only in the two families most interested in the young people, but in the whole community as well.

Grandpa Smith made many trips to the door to see if the weather was going to be favorable, while Mrs. Ranger and her sister Martha baked and brewed and stewed for the reception that was to be held that evening in the parlors of the little old church among the pines.

"They're coming! Oh, they're coming!" Ruth announced on her fifth trip to the window; and everybody rushed out to meet them.

It was only a few hours that the home people had them to themselves, and that time was well improved. A lunch at the Williams homestead, a chat with a neighbor who had dropped in, and then Richard and Esther hurried across the fields to Richard's old home, where his parents were eagerly awaiting their coming. And every one was surprised and pleased to see him looking so well.

"Esther." Richard said, as they walked to the little church a few hours later, "I

have received a call from the Hazelton Seventh-day Baptist Church to become its pastor. What do you think of it? The salary will be very small, not half what I am receiving at present; and there are many things to be taken into consideration."

"O Richard!" was all she could say at first, for this announcement had indeed come as a surprise. "Can you, will you accept it? I don't believe you half realize the good that we might do here—you with your great gift of preaching, and I with my voice. What if the salary is small? Money isn't everything, and we can get along somehow. I know it will mean that you will have to give up many things, but Richard, I believe that this is God's call."

"That is just the way I have felt about it, and I am so thankful that you agree with me. My letter of resignation is ready to be sent to Easterly, and I have my acceptance here in my pocket. I think that God is leading us in wonderful ways, my dear."

The two young people were quite surprised to see the large number of friends who had gathered in the little church.

"Why!" Esther exclaimed to Mrs. Barnes, "I didn't realize that I had so many dear friends. I am all in a flutter of excitement."

She and Richard went from one little group to another, leaving a good measure of joy and sunshine wherever they stopped.

"Why, Grandpa Smith!" Esther exclaimed, as she spied him sitting in a big arm-chair in one corner of the room. "You don't know how glad I am to see you. I didn't know that you ever went out evenings. And how is your rheumatism?"

"Not very good, not very good this winter, but howsomever, notwithstanding, nevertheless it might be enough sight worse. I've nothing to complain of. Well, but you folks do look good. What's that you say? Going to stay in Hazelton? Well now, that's right good news! Do you recollect, young man, as how I told you one time that maybe you'd come to Hazelton some day and find your place here? Yes, I thought you'd remember. We couldn't spare this young lady anyhow or other. What's that? Yes, I understand better now—got a new kind o' hearin' apparatus. Well, don't tire yourselves out. God bless you both."

Esther sat down for a little chat with

Mrs. Ranger while Richard was called to meet with some of the boys, who wanted his advice on some important subject.

"There, there, my dear!" Mrs. Ranger was saying, "you just sit right down in that big chair. You're looking real well, and it does my old heart good to see you. There, that's it. Don't you want some of these wintergreen drops? I always carry a few in my bag. My, you don't know how we've missed you. Yes, Martha and I have been to meeting pretty regular lately. You know what I told you one time about those mite boxes of ours. Well, we've been trying a new plan this winter. Every time we have something special to be thankful for we go and drop in our 'thank you money' we call it; and it's a splendid way to do. Land sakes! I never realized before how my life was just a-running over with blessings. Yes, you had better go and speak to that little woman in the black dress. She's a stranger here, and she's just lost her little girl it seems. And you must come and make me a good long visit as quick as ever you can. I do like to talk with you, you kind of chipper one up so."

"O Mrs. Powers!" some one called, "may I have just a word with you? I wish to thank you so much for the little book you sent me; it was just what I needed. I used to think you were dreadful odd because you wouldn't come to our little whist club, and the little private dances that we had. But I've learned better now, and we've given them all up, too. We're not going to judge anybody else in such things, but we just made up our minds that we couldn't do them, and keep our Christian Endeavor pledge as we wanted to keep it. Somehow we thought that they didn't go together. But I mustn't detain you any longer. I am so glad that you have come back."

And this seemed to be the feeling of all, old and young.

Even Miss Serena Strong told her how glad she was to see her.

"Yes," she said, "things are going along pretty well in Hazelton just now, but I'm afraid it's too good to last. Such things play out after a time. Oh, yes, I've been comin' to meetin'—me an' Joel—an' we like to come, but I guess we won't ever get a pastor, so it's no use to try. No, I don't stay to Sabbath school; Joel don't like to,

so I don't either. He's feelin' pretty miserable just now; he's got the rheumatism powerful bad, an' I guess he always will have it. Isn't it close in this room? Yes, the paint looks middlin' well, but I told them they ought not to paint it in hot weather for the flies an' bugs stick to everything so. I'm real glad you've got such a good husband. You must bring him to see me an' Joel before long."

And so Esther flitted from one to another, just like a butterfly, as Mrs. Greene remarked, until the orchestra began to play and the hum of voices ceased.

"What a manly-looking boy Dick Robinson is!" Richard remarked to Esther, "and how absorbed in his music he seems to be. Doctor Barnes was telling me a few minutes ago that there are several of these boys and girls who are ready to unite with the church. I think that I shall ask that my resignation at Easterly take effect at once for they do not expect me back for two months yet, so they will not be greatly inconvenienced. I truly believe that my duty is here. They have asked me to speak tonight, but my heart is so full that I hardly know what to say. And Esther, they want you to sing. I tried to beg off for you this once, but the doctor said that every one would be greatly disappointed if you refused. You see we belong to the people now."

It seemed to Esther that she couldn't sing tonight, but still she didn't like to refuse. She finally decided to wait until the time came, and not to worry about it now.

There were several selections by the orchestra, a few words of greeting from Doctor Barnes, and then the Reverend Richard Bond Powers brought great joy to the waiting people when he told them of his decision to take up his work among them.

All through his address, in which he spoke of the blessings that had come to the little church, Esther's mind was filled with the remembrance of the wonderful blessings that had come to her through her work in Hazelton, blessings greater than she could enumerate. And there came to her the memory of the dark cloud that had hung over her more than a year ago. Where was the darkness of it now? For the cloud that had hung so heavy above her had been turned inside out, and, with newly awakened vision, she was beholding the beautiful silver lining.

And, as her husband closed with a heartfelt prayer that God's blessing might rest upon the little church, she felt that she could do nothing less than sing once more the words that she had sung that first Sabbath morning so long ago. And a great stillness fell on the little room, as she sang softly:

"In the hush of the Sabbath morning,
There's a place that I love to go;
'Tis a refuge for weary wanderers,
For the heart that is filled with woe.
'Tis a little old church beneath the hill,
Where the multitudes come not or go;
But the blessed Master is waiting there,
And 'tis thus that I love it so.

"Oh! the little old church beneath the hill,
I shall love it forever and aye;
'Tis a hallowed place—'tis a blessed place,
In the hush of the Sabbath day.

"In the hush of the Sabbath morning,
There's no other place I know,
So dear to the heart of the Christian,
As the church where we all may go.
'Tis a refuge for all who sorrow,
And the children gathering there,
Find the peace and joy of the Master,
For this is his house of prayer.

"Oh, the little old church, beneath the hill,
I shall love it forever and aye;
'Tis a hallowed place—'tis a blessed place,
In the hush of the Sabbath day."

(To be concluded.)

When the fight begins within himself, a man's worth something.—*Browning.*

Tract Board.

The next regular meeting of the Board of Directors of the American Sabbath Tract Society will be held at the usual place on Sunday, September 17, 1911, it being the first First-day after the annual meeting, which occurs September 13, 1911.

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CHILDREN'S PAGE

Julia's Reading.

"Why, I shouldn't feel that I was living without reading!" Julia exclaimed. "I should feel as if I was wasting my life. Think of spending your time like Clara Hayes—just clothes and parties and visits! I don't suppose she opens a book from one week's end to another!"

"It is too bad," Aunt Isabel replied, her eyes upon her embroidery. "One real book a month is an opportunity no girl should miss if she can help it."

"One a month!" Julia echoed. "Why, Aunt Isabel, I read two or three a week right straight along! One isn't anything."

Aunt Isabel was silent while she worked a difficult curve in her monogram. Then she looked up with a smile.

"I said one real book," she answered.

"Oh, yes," Julia replied vaguely.

Aunt Isabel was spending the winter with the family—to their great joy, for she was a rare and much appreciated guest. One evening she called Julia into her room. "I have something to show you," she said.

Julia came, wondering. Her aunt handed her a sheet of paper. It looked like the report of the latest additions to the fiction department of the public library.

"What—" Julia began. Then slowly the color surged into her face. The record contained the names of forty-one novels—and nothing else.

"Is it right?" Aunt Isabel asked.

"I'm afraid it is," Julia acknowledged.

"How many of them were worth while?"

"About three," the girl replied, frankly.

She stood studying the list; presently she put it down with an air of determination.

"Hear my vow before I go," she said, laughing and serious at the same time.

"Not another novel, not even the most fascinating, for three whole months! But you'll have to help me out, Aunt Isabel."

"Agreed," Aunt Isabel responded, promptly.

Aunt Isabel's visit ended soon after that. She gave Julia lists of books to read, but heard nothing in regard to them until the next three months were over. Then she

received a book list and a note. The list recorded one history, two biographies, two volumes of literary criticism, one of art criticism, one of poetry, one of essays and one of sociology. The note was brief.

"Miss Julia Roberts, who has been the victim of a serious attack of the fiction habit, is now recovering, after a severe course of treatment."

Aunt Isabel, with a pleased look in her eyes, promptly sent a telegram.

"Warmest congratulations. I'm proud of you, my dear."—*Youth's Companion.*

"A Little Bird Told Me."

Once upon a time there lived in far-away Denmark a man who loved little children—loved them so dearly that he spent many years of his busy life in writing beautiful fairy tales to please them.

He wrote stories in a foreign language that you could not understand; but many people have read them, and then written them in the different languages so that the children of all lands know and love them.

When he was an old white-haired man he used to gather the little children about his knee and tell them his beautiful stories of love and kindness, and all the children loved him dearly. One of his very prettiest tales was about "Little Maya," a tiny fairy child, and her adventures, one of which was a ride upon the back of a swallow—far, far away to the sunny south-land—and of the beautiful home she found there after her many sad and lonely days before she found the swallow. In this story he says that the swallow, after leaving little Maya in that wonderful land of sunshine, flew far across the hills and mountains to Denmark and built a summer home over his window, and that the bird told him all about little Maya, so that he in turn could tell it to the children, when they were all gathered about his knee to listen to his wonderful fairy tales.

And now, when mamma or big sister tells you some day that "a little bird told me so," you can say, "I know who said that first: it was the man who loved little children, and who wrote the most beautiful fairy stories in the world, for them to read. His name is Hans Christian Andersen."—*Apples of Gold.*

A laugh is worth a hundred groans in any market.—*Lamb.*

SABBATH SCHOOL

LESSON XII.—SEPTEMBER 16, 1911.

DANIEL'S COMPANIONS IN THE FIERY FURNACE.

Dan. iii, 1-30.

Golden Text.—"The Lord is my helper, and I will not fear what man shall do unto me." Heb. xiii, 6.

DAILY READINGS.

First-day, Dan. ii, 1-16.

Second-day, Dan. ii, 17-35.

Third-day, Dan. ii, 36-49.

Fourth-day, Dan. vii, 1-14.

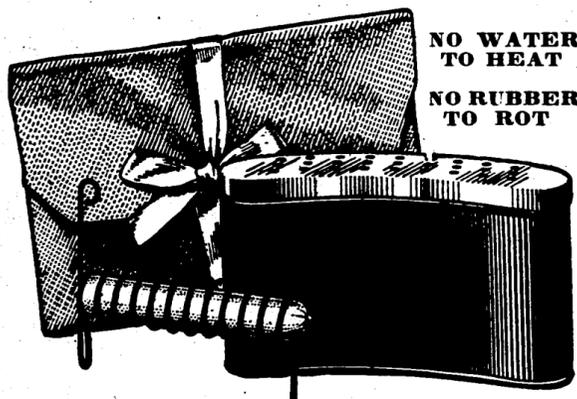
Fifth-day, Dan. vii, 15-28.

Sixth-day, Dan. iii, 1-13.

Sabbath-day, Dan. iii, 14-30.

(For Lesson Notes, see *Helping Hand*.)

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The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. L. A. Platts, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 19 Howland St.

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